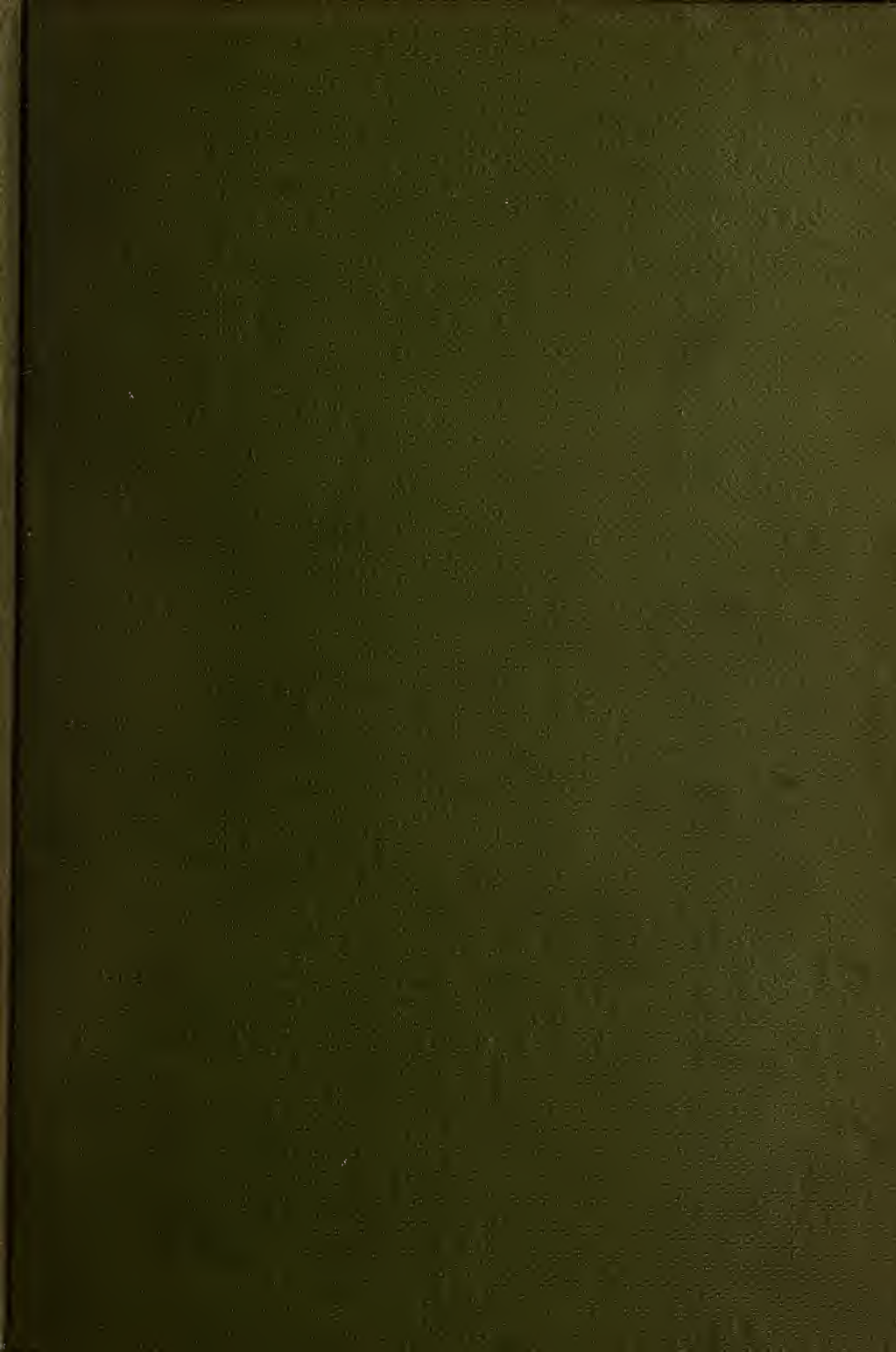




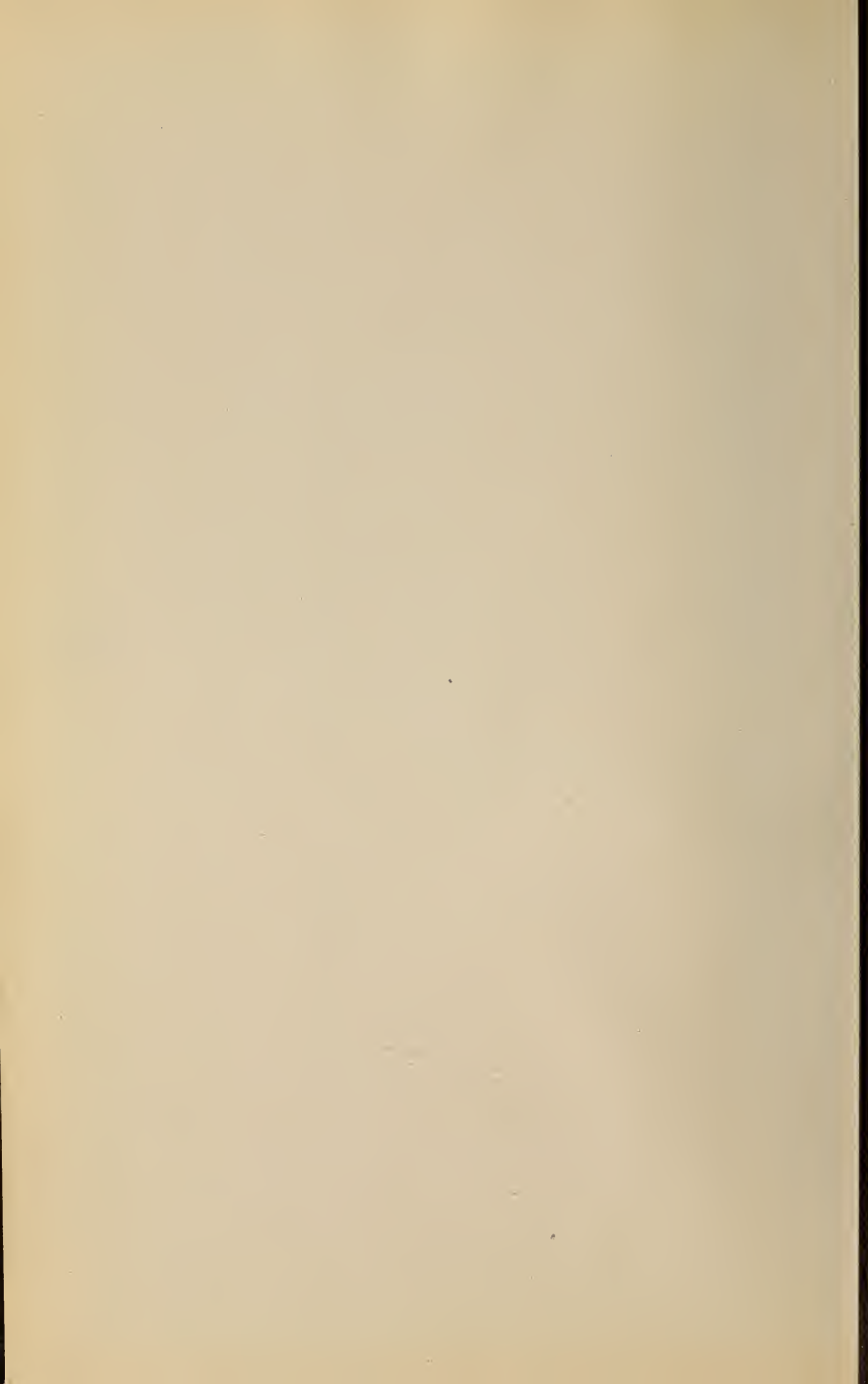


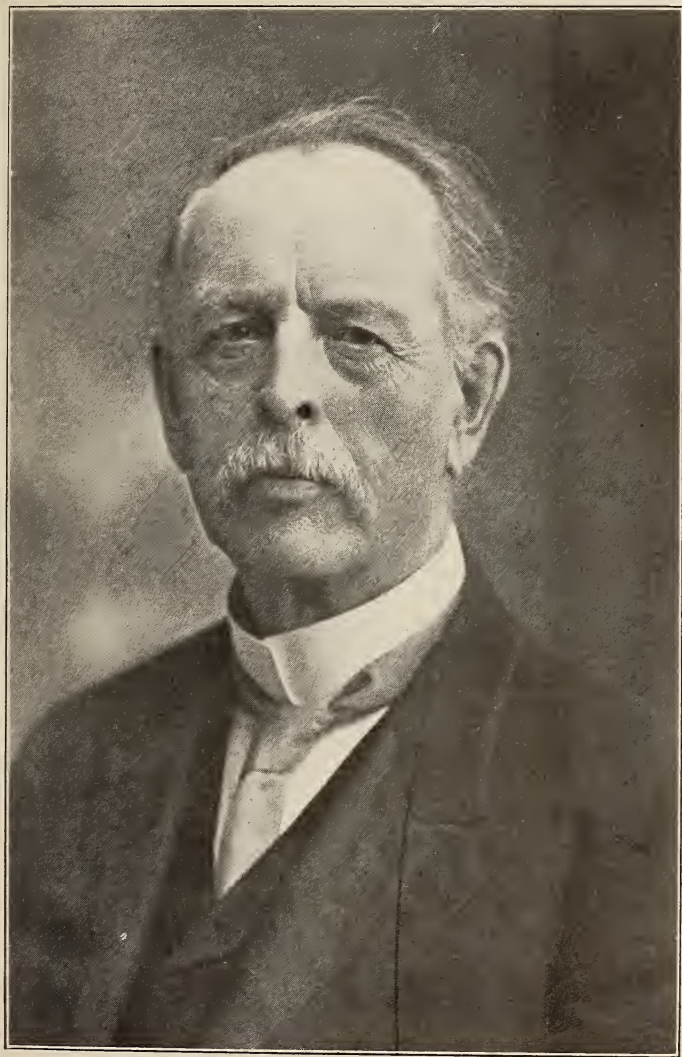
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cordially your friend,
 Wilson Whitney

THE VETERAN'S CHARGE TO THE BEGINNER.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

PAUL.

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The Christian Mysteries and Other Sermons and Papers



1885

By REV. WILSON WHITNEY

AUTHOR OF "

EPOCHS AND PHASES OF CHRISTIAN EXPERIENCE

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PREFACE.

As is noted in the Contents most of the subjects here presented were prepared for special occasions, and in most instances very favorably received, and in some cases their publication was urged. To show the author's appreciation of such kind expressions is one reason for presenting this material to his friends in its present form. While the subjects are varied, and each one is treated independently, yet a few fundamental truths and principles are given repeated emphasis. The author hopes that he has made clear his belief in the inerrancy of the scriptures as a rule of faith and practice, the simplicity and power of the religion of Jesus Christ, the futility of human effort to devise a plan of salvation apart from Christ, the all-sufficiency of Christ, and the certainty of his return to subdue all things unto Himself. He has further sought to show the practical nature of the Christ life both in its subjective and objective aspects: the need of an intimate personal fellowship with our Beloved, an intense absorbing interest in His work, and courageous contention for the faith once delivered.

If the presentation of his views shall appear to any to be too dogmatic, the author has only to say that he does not understand how one can present convictions otherwise than dogmatically. So long as one is uncertain what he believes, so long as he holds only opinions and speculations, he can do no more than express himself tentatively; but when he has thought his way through to what he believes to be the revealed truth, then he can do no less than state his convictions. Truth is always dogmatic; whether that truth be mathematical, scientific, philosophical or religious. The only thing the positive man can do is to speak the truth, always striving to do it in love. With these few words of preface these different phases of what the writer believes to be truth are sent out upon their mission, with a prayer for the divine blessing.

THE AUTHOR.

Pastors' Study, Rochester, Mich., 1913.

INTRODUCTION.

Not long since in an address in Detroit, Governor Ferris said at the close of a statement not fully in accord with the so-called "optimism" of today, "Now, you will say I am a pessimist." But I say "I am not a pessimist." Then you will say, "You are not an optimist, and I will reply "you are correct." "But what are you then?" My answer is, "I purpose to look at things as they are."

The Governor's mental attitude towards the condition of present-day Society, is the mental attitude of the author of this book. He cannot be a pessimist, because he believes in the gospel as "the power of God unto salvation to everyone that believeth."

He distinguishes clearly between civilization and regeneration. He does not see in the civilization of any day forces that will result in the regeneration of the race. Such forces, it is his firm conviction, reside only in the gospel which Christ taught and Paul preached. His conviction is equally clear that forces in the gospel will eventuate in universal conquest. This faith is the strong undertone in the following pages. It is a faith, not in man, nor in his splendid conceits; but it is a faith in God that he will keep His promise to His Son, to give him the nations for His inheritance and the uttermost parts of the earth for His possession. But it is also a faith that His promise will be fulfilled according to the divine plan, which the author believes is revealed in the Scriptures.

The author has spent the strength of his life in the Christian ministry. His experience is ripe. His preaching has always been with power. His native ability, his training in the higher institutions of learning and a life of close and discriminating study specially fit him for such deliverances as follow. His investigations are careful and thorough and his deductions are fearlessly drawn. He seeks to discover truth and point the way to safety rather than to win applause for the moment. He has the spirit and something of

the vision of a Hebrew prophet. The reader, in sympathy with the truth as it is in Jesus, will find the volume intellectually stimulating and spiritually helpful.

A spirit of organized and tremendous activity is falling upon the church. Its vision is world-wide. It is girding itself for a gigantic grapple with the kingdom of Satan. In their enthusiasm some of its leaders think they see the speedy ushering in of the completed kingdom of God, when the earth shall be filled with the knowledge of the Lord.

This volume is a steadying voice in the midst of the cheering and the shouting incident upon the gathering for the fray. It counsels a clear vision as to God's revealed plan and a faithful adherence to that plan in our service. It would remind us that the kingdom of God is not civilization nor education alone, not democracy nor wealth; not worldly wisdom nor humanitarianism simply; but it is "righteousness and peace and joy in the Holy Spirit." He believes that when the kingdom of God has really come, a redeemed humanity throughout the earth will have these characteristics and the experience which these characteristics indicate. Not until this vision is realized will the Son of God "see of the travail of his Soul and be satisfied." If the church has any other vision, it is the author's conviction that even its present inspiring purpose for service will eventuate in disaster. The writer has known Mr. Whitney and esteemed him for many years and has always found him a true yoke-fellow in the gospel ministry. He commends the book to the careful reading of all into whose hands it may fall and believes it will be a genuine help in the Christian life and service.

CHARLES E. CONLEY,
Detroit, Mich.

Study, Highland Park Baptist Church.
Nov. 25, 1913.

The Christian Mysteries

John 17:23—"I in them, and thou in me, that they may be perfected into one."

In this world man is a mystery to himself, and is surrounded by mysteries. By force of circumstances he must continually be asking questions. It has been said that a boy is an animated interrogation point, and the child is the father of the man in this regard. So long as he is possessed of reason he must inquire. A mystery is something not necessarily incomprehensible, but not yet understood. As soon as comprehended it ceases to be a mystery, and it is the nature of men, not only to search out hidden things, but to collect the erstwhile mysteries, now clearly comprehended, in a body, in the midst of which to seclude themselves from their fellow men. They study philosophy and art and religion, the natural and the supernatural, and gathering their stores of knowledge from these various fields of research they form themselves into a specially favored class, into which others may be received only by initiation into the mysteries with which they have now become familiar. This occurs to me to be the psychological and philosophical explanation of the existence of secret orders from their beginning.

The name mysteries, according to an article in the *Encyclopedia Britanica*, "was applied first to certain ceremonies in Greek religion which were esteemed peculiarly sacred, and might not be freely talked about." Thus the use and the explanation of symbols, and ceremonies came to be an essential part of all initiatory rites. And thus also all secret orders, both ancient and modern, have laid claim to religious basis. "Of the many mysteries, using the word now in the technical sense, which existed in different parts of

Greece before the beginning of the Christian Era, the Eleusinian were the most famous, the most widely popular, the most representative in every way." Following along the line of the article from which we have already quoted, "all ancient testimony tends to prove that the ritual was based on religious myths similar to those which were common in Greece." The Mysteries were distinguished from the ordinary festivals by their peculiar magnificence and expense, and by the exposure of certain sacred things in a peculiarly impressive manner to the worship of the participants. Painting, sculpture, architecture, music, dancing, etc., were combined with lavish skill to form one grand, impressive spectacle. While the strictest secrecy was enjoined and observed in regard to the Mysteries, the largest opportunity was given to all who wished to be initiated, and the secrecy was maintained not so much by oath as by a conscientious reverence for the ceremonies themselves. Those who believed in the Mysteries kept in their heart, as a saving and sacred possession, the knowledge of what they had seen, and heard, and kissed, and handled; the thought was too holy to be rashly spoken of, even to the initiated. Numerous references prove that this mystic silence was generally very carefully observed. The fact that a silence depending mainly on the individual sense of the sacredness of the ceremonies was so generally maintained is the best proof of the vitality and power of the Mysteries over the common mind. The saving and healthy effect of the Eleusinian Mysteries was believed in, not only by the mass of the people, but by many of the most thoughtful and educated intellects. This saving power is expressly connected with the future life; he that has been initiated has learned what will insure his happiness hereafter. Not indeed because of the mere outward observance of the rites, but because of the effect produced by the initiation on the life and character of the initiated person. According to the highest view of these Mysteries the initiation established a kinship of the soul with the

divine nature. The essential point on which the effect of the ceremony depended was that the mind of the initiated should be wrought up to a high state of eager, wrapt expectancy and breathless attention. The grades of admission tended to produce this impression. The process of initiation was not a momentary one, completed in one act; it extended over an elaborate series of stages, and the ancients certainly associated these successive steps with a gradual increase of knowledge and insight. The physical circumstances of the initiation also were calculated to produce an excited and high-strung nervous condition. The nine stages past, the long march from Athens to Eleusis, the wandering by night with torches in search of the lost: then the admission into the holy building; the splendid illumination seeming dazzlingly bright after the darkness outside: the strange apparitions, the impressive voices, the gorgeous dresses of the actors, the magnificence of the sacred drama: all these seen and heard in impressive silence. And after all this, the crowning act of the ceremony; which it had taken them more than a year by successive stages to reach; the sacred draught of wine and the revelation of holy things to their astonished vision. They were admitted one by one to touch, to kiss the holy things, to lift them from the chest, to put them into the basket, to taste them, to replace them in the chest, and to pronounce the sacred formula. And now the neophyte has become a full-fledged adherent, separated ever after from the common herd by the knowledge which he has gained of these sacred mysteries. It is no wonder that such a practice of initiation should produce a powerful impression upon all who submitted themselves to its influence.

Coming down to the beginning of the Christian Era we find the Essenes among the Jews holding much the same place in the hearts of those connected with the order, and for similar reasons. The Essenes had their mysteries, their form of initiation, their peculiar symbolism, their claims to philosophical and spiritual

insight. Of similar import, and form of organization were the Gnostics. While there has been much controversy as to the origin and progress, as well as the nature, of the system thus named, two facts seem to me very evident. First, that Gnosticism had become prevalent enough even in Apostolic days to have strong influence, not only upon the speculative but the religious thought of the day. Second, that they threw the veil of secrecy over their doctrines, holding them as mysteries within the reach of those only who were initiated. It may be suggested further that while the doctrines and ceremonies of the Essenes and the Gnostics no doubt had their roots in the Eleusinian Mysteries already described, they accommodated themselves to the modes of religious thought then existing, and borrowed largely though superficially from the Judaistic and Christian thought of their day. I have thus spoken at some length of these ancient orders because of their vital relationship to modern Masonry, of which Templars form a part. So far as one uninitiated may be able to judge, Masonry had its roots in the teachings and practices of the Essenes and Gnostics, as we have seen that they had their roots in the Eleusinian Mysteries. From Mackey's Encyclopedia of Free-Masonry I quote his closing words upon the Eleusinian Mysteries: "The bond of union which connects them with the modern initiations of Free-Masonry is evident in the common thought which pervades and identifies both: though it is difficult, and perhaps impossible, to trace all the connecting links of the historic chain." Still further, in speaking of this pre-historic period of Masonry, Mr. Mackey says: "Let us honestly say that we now no longer treat of Free-Masonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only, to the Mysteries and to Free-Masonry,—a science which we may call Masonic symbolism, and which constituted the very heart blood of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an

identity of spirit." Still again, speaking of the different theories of the relation of Free-Masonry to the ancient Mysteries, he says: "Perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the Mysteries to Free-Masonry, and would attribute their close resemblance to a natural coincidence of human thought." This is in harmony with the same author's definition of Free-Masonry as "A science which is engaged in the search after Divine truth, and which employs symbolism as its method of instruction." That is to say, there has always been in the mind and heart of man a reaching out after truth which is hidden in the regions of the unknown and the mysterious, together with a disposition to couch the thought in symbolic language, which should be known only as mysteries to the uninitiated.

Mystery is thus seen to have had a peculiar fascination for men from the earliest age, and I have been at some pains to make this clear so that we may see a reason for the repeated mention of mysteries in the New Testament Scriptures. I am not unmindful of the fact that I am addressing a body of men possessed of mysteries beyond the ken of the uninitiated. It would be folly for me to attempt to give you instruction in the teachings of your craft, or attempt to enlighten the rest of this audience in regard to things of which I am as ignorant as they. Still further it occurs to me that it would be like carrying coals to Newcastle for me to spend the hour in fulsome adulation of your order, or in meaningless platitudes upon the beauties and blessings of the fraternal spirit. Moreover, I feel that I should be prostituting holy time to ignoble use, and misimproving a great opportunity to so doing. I would have the appropriateness of my message appear, not because of its treatment of the mysteries of the Masonic ritual, of which I know absolutely nothing; but rather because of the special drapery which I may throw around some of the truths of revelation upon this occasion. One of your number

told me the other day that he had been a Mason since 1882, if I remember rightly. What could I tell him about Masonry or Templarism? I can only speak of that which I know, and testify that which I have seen. I have been a Christian since 1858, and have sought to be a diligent student of the mysteries of the Christian faith, and concerning some of these mysteries I wish to speak to you. I am here to speak, not of Templarism, but of Christianity, not of chivalry but of Christlikeness. The New Testament writings abound in references which indicate that in those times the conditions which I have described prevailed. There were secret cults, holding scientific, philosophical, theological mysteries, and men were hungry to know, and so they sought by initiation to learn what was otherwise hidden. So Christ first, and the apostles afterward, speak of the mysteries of the kingdom of heaven, mysteries hidden for ages and for generations, and still unknown to the world at large, but revealed to receptive hearts, willing to go through the process of initiation. They speak further of going on from glory to glory in the various degrees of the heavenly craft, till at last the final stage shall be reached and the neophyte shall be led out of the darkness of this lower world into the ineffable brilliancy of the life eternal.

1. You require initiation in order to have an understanding of the mysteries in your possession. So there is an initiation into the Christian mysteries, instituted by the High Priest of our profession; in whom all power, legislative, executive and judicial rests. The initiation He terms regeneration, a new birth from above; that is, through the agency of the Holy Spirit. Let none confuse this experience of regeneration, this initiation which our Lord declares absolutely necessary to an understanding of the mysteries of the kingdom of heaven, with the formal act of baptism and connection with the church. The fellowship of the Christian mysteries is invisible. A given church is the outward manifestation of that fellowship. Consequently those only are eligible to church membership who have al-

ready passed through the initiation. If by mistake the uninitiated should find their way into the church, as is sometimes the case, they will very soon prove that no outward sacramental act can open the eyes of their understanding to a knowledge of these heavenly mysteries. An unregenerate, that is an uninitiated, church member will find himself walking in the midst of hidden mysteries still, just as surely as a man would find himself out of place in your lodge room who should enter some other way than by the open door of initiation. He would no doubt soon go out from you because of the discovery that he was not of you. This initiation into the mysteries of the kingdom by the process of the new birth is itself a mystery, as much as your method of initiation is to us upon the outside. We can only say that "Spiritual things are spiritually discerned." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." We can only say that "To such as have been born of the Spirit is it given to know the mysteries of the kingdom, while to others it is not given." These things have been withheld from the wise and prudent and revealed unto babes: that is, to those who have submitted their wills to the Divine Guide, the Holy Spirit, and been led by Him out of the darkness of ignorance and sin into the glorious light and liberty of the children of God.

2. I want to say, in the second place, that no process of independent research of any man or set of men, apart from the direct guidance of the Holy Spirit, can ever induct one into the mysteries of the kingdom of heaven. These mysteries culminate in a God-like life as their outward manifestation. From the very infancy of our race men have been asking: "How shall a man be just with God?" Or, "How can he be clean that is born of a woman?" Men have been exercising themselves upon this problem from the beginning. It was a matter which even angels desired to look into, which was hidden from ages and from generations.

and which none of the princes of this world knew. It pleased God thus to let men try the metal of their powers for four thousand years, and sages and philosophers and wise men of all the nations were occupied in the search after the hidden wisdom, the Divine Truth, which should bring them into harmony with God, and make them one in nature with Himself. And the only result of their united and protracted efforts was to make full proof of the fact that the world by wisdom knows not God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I wish now to appeal to you men for a verification of these declarations of Holy Writ along the line of your own experience. What does the history of your order show as to the possibility of unaided human thought solving the mysteries of our relationship to God, and of the future which awaits us? How does the case stand with you? I have quoted the definition of Free-Masonry as given by one of your highest authorities as "A science which is engaged in the search after Divine truth, and which uses symbolism as its method of instruction." I have also used the same author as my authority that the antiquity of your order is not to be established by the discovery of all the successive links of an historical chain, but rather in a pervasive life maintained throughout the ages. He thus determines that this search after Divine truth, which he terms the very spirit of Free-Masonry, links the order with the various orders of the Middle Ages, with the Gnostics and Essenes of Christ's day, with the Eleusinians, and other religious orders of those days, back into prehistoric times. Coming forward again from those early times we find at first that the ancient mysteries were essentially pagan, that the Essenes were very much modified by Judaism, and that beginning with the Gnostics all of the secret orders since the beginning of the Christian Era have been greatly influenced by Christianity. So that modern Free-Masonry has had

the advantage, in its search after Divine truth, over all preceding organizations. You are monotheistic, requiring at least theoretical belief in the true God of the universe. You are Christian in so far as to declare the Bible the Book of God, but not requiring faith in Jesus Christ as the Son of God. You are not only believers in that science which is engaged in the search after Divine truth, but are professed worshipers of Jehovah, calling your lodge room a temple, dedicated to Almighty God and consecrated to St. John the Baptist and St. John the Apostle. Your ritual, I am told, is very largely made up of incidents from Bible history, and of truths gathered from the symbolism of the Old Testament. You have the open Bible upon your altar to indicate that truth is open to the earnest seeker, and that your hearts are open to its reception. You wear purple, the emblem of royalty; white, the emblem of purity, and the cross the symbol of devotion to a holy cause. And yet with all this progress of the ages, after this prolonged search of so many generations after truth, tell me frankly, have you reached the goal? I think I hear your answer in the fact that while the earlier orders of prehistoric times, with which Mr. Mackey says you are one in spirit, claimed distinctly to be religious orders, you of today claim no more than to be a secular order based upon religious principles, although you have vastly more of correct religious symbolism than the orders of an earlier day. I think I find an answer also in the words of one of your number, Judge McNemer, of Little Rock, Ark., who has been an enthusiastic Free Mason all his life, rising to the height of the 32d degree. His testimony is to the effect that there is nothing in Free-Masonry to prepare a man for entrance into heaven. I think I find your answer in the declaration of Mr. Mackey in his exposition of the symbolism of the Middle Chamber and the Winding Stair. "The Mason is ever to be in the search of truth, but is never to find it." "The Middle Chamber is symbolic of this life, where the truth is to be reached by approximation only, and yet

where we are to learn that the truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Mason; in this consist the wages of a Fellowcraft; he is directed to the truth, but must travel further and ascend still higher to attain it." Surely we have here an acknowledgment of the utter weakness of man in spiritual things, and the profound fact is impressed upon us that symbolism can never lead a human being to the knowledge of the true God, nor to a sense of pardoned sin and a good hope of eternal life. After several thousand years of continual effort, bringing to their aid the light that was furnished by the symbolism of succeeding ages, the most laborious and enthusiastic and painstaking searchers declare it cannot be done. It occurs to me that this is a most important lesson of this hour. Make of Free-Masonry whatever you may be able as a useful adjunct in the business or pleasure of this present life, but never for a moment think of it as furnishing a clue to the mysteries of a God-like life here, or of fellowship with God in the life to come. Symbolism, even when exalted to the rank of a speculative philosophy, can never furnish a key by which to unlock the portals of the heavenly city.

3. We need not be surprised at such an outcome of the effort to know God through the method of symbolism, for the knowledge of God is one of the mysteries, we may say the chief mystery of the kingdom of heaven. So Paul wrote to Timothy: "Great is the mystery of godliness: God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Thank God that He whom men vainly groped after through ages and generations was pleased in due time to manifest Himself in human form, and thus solve the mystery for every believing heart! The same God who in the beginning "Commanded the light to shine out of darkness, hath sinned in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." "And we know that the

Son of God is come, and hath given us an understanding, that we may know Him that is true." This is the teaching of the Christian mysteries, the sum and substance of it all, the possibility of the attainment of such knowledge of the true God, resulting from a personal union with the Son as will lead to the life eternal beyond the grave. And so Paul says: "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God." This, we submit, is the crowning excellence of the Christian mysteries over every form of speculative and philosophical thought, however abstract, or recondite, or beautiful in imagery or symbolism; that it compels none to be ever learning and never able to come to a knowledge of the truth, but gives certain knowledge of Divine truth, such as will insure peace with God on earth, and the enjoyment of His presence in the world to come. And all this in the light of the Sun of righteousness that has risen upon the earth.

4. Connected with the sublime mystery of the realization of God the Father in the face of his Son, Jesus Christ, there are several lesser mysteries.

a. The mystery of the incarnation. How it could ever be that the Grand Architect of the Universe should take upon Himself a human form, be born of a virgin, cradled in a manger, subjected to all the vicissitudes of this earthly life, including the testing of His character, and the discipline of suffering, like any other man—this is indeed a mystery. But to the initiated to whom it has been given to know these mysteries of the kingdom, and who has realized the presence of his lord in temptation and affliction, and enjoyed mountain top experiences of blessing amidst transfiguration glories, there is a delightful reality in the incarnation. It is far more than a dogma of a creed, it is the certain knowledge of a friend that sticketh closer than a brother, of one who was tempted in all points like as we are yet without sin, and who is therefore able to succor them that are tempted. As John de-

clares with such positiveness: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you."

b. The atonement is a mystery. We see the Man of Nazareth upon the accursed tree. We watch the gathering gloom till the black pall of night obscures the midday sun. We hear the lonely cry sent out of the darkness: "My God, my God, why hast Thou forsaken me?" By the returning light we see once more the play upon His features of an inward peace, and hear the words of surrender to the Father: "Into Thy hands I commend my spirit." And then a moment more of convulsive agony, and with an inarticulate shriek of anguish the Man dies of a broken heart. What awful mystery is this that in the death of this man there is a moral and spiritual significance sufficient to atone for the sins of the whole world! Yet this is the declaration of Holy Writ: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "He became sin for us who knew no sin, that we might become the righteousness of God in Him." Many have scouted the idea. To the self-righteous it has been a stumbling block, that there should be no other way of salvation but to acknowledge one's self a sinner undone, and rely solely upon the merits of the Crucified. To the worldly wise it has been foolishness—the very idea condemned itself to their superior wisdom. Nevertheless the gospel of the Son of God, with this fundamental idea of atonement by the blood, has ever remained the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For the moralist, and for the sophist as well, there is but the one way of salvation—by the blood of the Lamb. "In whom we

have redemption through His blood, even the forgiveness of sins."

c. The resurrection is a mystery. As a fact the resurrection of Christ rests upon as sure a historical basis as any other fact of history—unimpeachable testimony. He was seen of Mary Magdalene, of Peter the Apostle, of the two travelers to Emmaus, of the Twelve, then of above five hundred brethren at once, some of whom died soon after, but the greater part still living throughout the period of the Apostolic ministry. The first day of the week, observed for 2,000 years throughout Christendom as the Lords' day is a monument enduring as the ages to the fact of the resurrection. Be assured that we celebrate no myth, or old wives fable on this Easter morning. "Christ is risen, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." His resurrection proved His ability to forgive sins, and our participation in the merits of the atoning sacrifice insure our participation in the resurrection glory, that where He is His redeemed may be also.

"The early morn has reached the sky;
The Lord has risen with victory;
Let earth be glad, and raise the cry;
Alleluia.

The Prince of Life with death has striven;
To cleanse the earth His blood was given;
Has rent the veil, and opened heaven;
Alleluia.

And he, dear Lord, that with Thee dies,
And fleshly passions crucifies,
In body, like to Thine, shall rise;
Alleluia."

It is a great mystery, no doubt, but those who have realized the resurrection power in their own lives will ever treasure it in their hearts as a blessed reality.

d. Identification with God is a mystery. By these successive stages I have come to the words of Christ announced as a text: "I in them and thou in Me." The transformation of human character into the divine nature. Not loss of personality, not absorption into Deity, not extinction of being, not annihilation, not the calm repose of eternal unconsciousness, not the unthinkable condition which the Buddhist calls Nirvana, which is neither death nor life. But life, quivering, sentient life, eternal life. Conscious personality, throbbing with an intensity of divine life constantly inflowing. The initiation into the heavenly mysteries in regeneration but the earthly beginning of a heavenly condition of character which will ultimate in heavenly residence with the pure and holy. They tell us that if two pianos, keyed to the same pitch, be placed in opposite ends of a large room, a chord struck upon one instrument will vibrate upon the other. It is the result of being in perfect accord. So if a human heart be keyed to the divine pitch an emanation of heavenly harmony will find its response in the earthly vibrations. The human relationship suggested by these mystic words, "I in them and thou in Me," brings heaven to earth, and makes entrance into heaven possible to the denizens of earth. In Paul's letter to the Colossians, a document designed to correct the errors of the Gnosticism of that day, he says of Jesus Christ: "It pleased the Father that in Him should all fulness dwell; and having made peace by the blood of His cross, by Him to reconcile all things to Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unrepvable in His sight."

Of similar import are his words to the Ephesians: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and

length, and depth, and height, and to know the love of God which passeth knowledge, that ye might be filled with all the fulness of God." I am glad to believe that some of you, like Judge McNemer, have come to understand, by a personal initiation into the Christian Mysteries, that there is an acquaintance with God which surpasses the knowledge which the teachings of symbolism can give; and by faith you have apprehended that love for a personal Christ, who died for our sins and rose for our justification which will eventuate in our being filled with all the fulness of God. Oh, the limitless measure of this sublime truth, "I in them and thou in me!" It brings a peace to human hearts that passeth all understanding, a joy that is unspeakable and full of glory. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

I come now to my closing thought—a surpassing fellowship. I can easily believe that the Masonic tie is a very strong one. Blue, the color of the vault of heaven, which embraces and covers the whole globe, the symbol of universal friendship and benevolence is preeminently your color. I understand that at a very early period in the course of initiation a candidate is informed that one of the great tenets of the Order is brotherly love. I think it is your boast that two men meeting anywhere, the wide world over, however diverse in language or condition in life, and though thrown together for the first time in life, yet the recognition of each other as Masons is enough to bind them together in closest friendship. But, however delightful such a fellowship may be, and however strong the mystic tie which binds the Masonic Brotherhood together, yet the text suggests a fellowship more tender, more binding and more enduring. Your Mysteries assure us that after the True Word was lost, a substitute has been adopted, though you may never hope to find it in this life. The Christian Mysteries instruct you that the True Word was lost, and in the fulness of times it became flesh, and dwelt

among us, God incarnate ;and we beheld His glory, as of the only begotten of the Father, full of grace and truth. And moreover that Christian fellowship is based upon mutual resemblances in each other to the Grand Architect of the Universe, obtained through personal friendship with Him who is the Way, the Truth and the Life. "And truly our fellowship is with the Father and with His son, Jesus Christ." And so the Word, lost but found, prays thus for his disciples: "I in them, and thou in me, that they may be perfected into one." Wherever I discover in human character the lineaments of the divine, not in ruin but in process of restoration, I know that I shall find a brother in Christ Jesus. And I know further, that He which hath begun a good work in any human heart will perform it until the day of Jesus Christ, and so I am sure that the fellowship, so blessed even in its imperfect condition here shall be glorious beyond all our thought when perfected in the life to come. This is the substance of the Mysteries of the kingdom of heaven. Knowledge of God, likeness to God, oneness with God; and by consequence fellowship with one another, both here and in a future state of existence. Seeing Him as He is, the obscuration of our spiritual vision all removed, we shall come into absolute likeness to our living Lord. His will done in us, and our fellowship with him complete, we shall wake to the consciousness that we are all one in Christ Jesus.

"One family, we dwell in Him,
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now.

E'en now to their eternal home
Some happy spirits fly;
And we are to the margin come,
And we expect to die.
Lord Jesus, be our constant Guide:
And when the word is given
Bid death's cold flood its waves divide,
And bring us safe to heaven."

THE PILGRIMS' SABBATH.

Who has not read with keenest relish the story of *The Cotter's Saturday Night* by the Scotch bard. How realistic the description! The father returning from his toil, laden with his tools, and thinking of the morrow's rest. The glee of the children as he nears his humble home. The gathering of the older children from their various places of labor, and the pleasant chit chat about the homely hearth. The eldest daughter, Jennie, and her lover. The frugal evening meal, followed by the quiet hour of family worship of mingled song and scripture and prayer. Then the outgoing of the older ones, and the bed-going of the little ones, and the parents' secret prayer for the well-being of all. What a picture of reverent recognition of God, linked with devotional happiness and peace! What a preparation for the Sabbath rest and service! No wonder the poet exclaims:

"From scenes like this old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

While the Pilgrim Fathers did not come from Scotland, yet the essential features of the Scottish reverence for the day were clearly manifest in the life of the American colonies. Indeed, it was according to English canonical law that the observance of the sacred day should be from evening to evening, and the civil law indicated the privileges and restrictions of the day itself. For instance, we find according to old English law, that any place opened or used for public entertainment and amusement upon any part of the Lord's day, called Sunday, to which persons are admitted by payment of money, or by tickets sold for money, is to be deemed a disorderly house. The keeper of the house is to pay a fine of \$972 for every such

offense, the manager of the entertainment \$486, and every servant or doorkeeper \$243. These were the ideas of Sabbath observance which the Pilgrims brought with them to their new home. Ideas not grafted upon, but ingrained into the very fibre of their being. A New England colony without a Puritan Sabbath would have been a historical impossibility. A great many stories have come down to us illustrative of their peculiar notions in this regard. Some of these stories may be apocryphal, but they show the prevalent spirit and temper of the times in regard to the sacredness of the Lord's day from even to even.

"New England's Sabbath day
Is heaven-like and pure,
When Israel walks the way
Up to the temple's door."

According to the famous Blue Laws of Connecticut:

"No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath."

"No woman shall kiss her child on the Sabbath."

"No one shall ride on the Sabbath day, or walk in his garden or elsewhere except reverently to and from meeting."

Now while we are well assured that these particular laws are mythical, yet there is abundant proof in the records of the courts that the spirit of these laws was widely dominant. Men were actually arrested and fined for fishing on the Sabbath, and for sailing a boat. One was sharply whipped for hunting. Another was fined for carrying home his grist from the mill, and the miller also for permitting him to do it. A woman was fined for washing and a man was put in the stocks for attending to his tar pits. Another was publicly reproved for writing a common business note on the Lord's day, 'at least in the evening, somewhat too soon.' One loving couple was arrested and tried for

the heinous offense of sitting together on the Lord's day under an apple tree in the orchard. A man arrived at home one Sunday morning from a three years' absence, and when he met his wife upon the threshold of his own home, he kissed her. For this unseemly behavior he was sentenced to the stocks for two hours. A young man appearing to be on a journey on the Lord's day was arrested as he passed through a certain village. He excused himself by the assertion that his aunt lay dead in the next town. Upon this he was allowed to proceed. He explained afterwards to friends that she had been lying dead there for a great number of years. The instances are almost numberless which illustrate the vigorous sanctity with which the day was observed. Tradition has it that a Sabbath intervened while the Pilgrims were landing, during which sacred time they decorously waited and rested from their labors, completing the unloading of the ship on the Monday following. We can easily believe that this might have happened, it is so consistent with the Puritan character.

Not only by the laying aside of worldly employments and cares was the day observed. There was the positive as well as the negative side of the law. It laid upon the people its demands as well as its prohibitions. Only the best of reasons could excuse a man from attendance upon the services of the sanctuary. We read of one poor luckless wight who was so unfortunate as to fall into the water late on Saturday night, and as he had no other suit, and could not light a fire to dry his clothes, he lay in bed during the Lord's day to keep warm. For such slothfulness he was sentenced to be publicly whipped. The tithing man, found in every New England community, was unwearied in his efforts to get men to church, and to keep them awake when there. And to the credit of the people be it said that for the most part they loved to go. There was no such luxury as a fire in the house of God in those days. Neither was there the fashionable choir and the half-hour sermon. Nevertheless

through the icy cold of winter and the scorching heat of summer, from their distant homes they came, to sit patiently through the long services of the morning and the afternoon.

But why dwell longer upon the method of observance of the Pilgrim Sabbath. After all that can be said those requirements of the old Puritan life, whether prohibitive or mandatory, were only the outward manifestations of the inward character. Coming from a rugged stock, in a rude age, and gathering in the inhospitable clime of New England, to work out the two tremendous problems of self-government and religious liberty: before we deride them for their follies it might be well to imagine whether the degenerate sons of these noble sires would do any better under like circumstances. Our forefathers believed in God, and they believed in the devil, and they believed in the imminence of these two spiritual beings in human life. There doubtless were crudities and excrescences connected with their faith, and those led to blemishes in their corporate and social life. Admit it. Yet the aim of these austere men was to obey the law of God, and to overthrow the works of the devil. They believed in righteousness with all their heart, and that the inhabitants of earth should worship and serve the Lord of heaven; and if there was a little more of Sinai than of Calvary in the working out of their creed it was due to the age in which they lived. They believed that the fear of God is the beginning of wisdom, and that man should stand in awe before his Maker. They believed that God meant what he said when he gave the command, "Remember the Sabbath day to keep it holy." We admit that we have become more liberal, and in some things more humane, and that in our day we have better learned the lesson of liberty of conscience. The horrors of the Salem witchcraft history would be impossible to repeat in the light of the present century. People are not now driven to church, and kept from work or worldly pleasure. We admit that the Pilgrims imposed on others

the very same hateful restrictions on account of which they themselves fled from the mother country. Nevertheless, is it all gain since that day? Have we in every instance made progress in the essentials of character? We smile at the idea of a witch, we have outgrown that childish notion. Perhaps we have also outgrown the revealed truth that there is a spirit that now worketh in the children of disobedience. It is to be feared that in the faith of too many the devil, as well as the witch is a back number. We smile at their austerities in connection with Sabbath observance, but, discarding the excrescences, haven't we also been discarding the day itself. Our forefathers were not out from under the spell of one Sabbath day before they began to feel the influence of the one approaching; and thus the Lord's day was the altar where was kept alive the reverence for God and for his law which burned with such intensity in their everyday life, and had so much to do with developing that simplicity and sturdy righteousness for which they were noted. We are wiser today. We esteem every day alike. The only distinction now is that Sunday is more given up to pleasure than any other day. If men are not at work they are at liberty to enjoy the day as pleases them best.

But after all is it altogether better than it used to be? Is the European Sabbath with its open saloons and beer gardens and carousings; its theatrical performances and so-called sacred concerts; its base ball games and card parties; its Sunday blanket sheet newspapers, and pleasure trips and general indifference to sacred things an improvement on the Puritan Sabbath? Are we likely to develop a sturdier manliness of character, or root more firmly the principles of reverence for God and fealty to his laws? How is it? Sometimes I cannot help feeling that we are in great danger of considering God a back number, and reverence for his character and laws an obsolete notion. Sometimes I really long for something of the quiet restfulness and the blessed helpfulness of the Pilgrim Sabbath. Am I wrong?

THINGS TOUCHING THE KING

A Summer Meditation on the Forty-Fifth Psalm

The forty-fifth Psalm is a marvelous description of the sweet singer's intense love for the Beloved and His bride: Christ and His church. "My heart is inditing a good matter; I speak of the things which I have made touching the king. My tongue is the pen of a ready writer." The verses are not put together as the result of studied effort with mathematical precision, but are forged in the white heat of a holy passion. His theme develops quickly and beautifully, like the morning-glory in the early dawn. His words are strong as the cedar, and fragrant as the honeysuckle. His picture of the kingly Christ is the portrait of a Master and as many sided as the views of a kaleidoscope.

In the second verse he reveals to us the Christ as a superior type of manhood. "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever." The humanity of the Christ is a most delightful theme of contemplation. He is bone of our bone and flesh of our flesh, a man of sorrows and acquainted with grief, able to succor in the hour of temptation because He Himself has felt the force of the tempter's power. The man Christ Jesus is compassed with infirmity, has a heart big enough to feel for us, a mind wise enough to plan and an arm strong enough to save. Leading a life of practical righteousness, which was the outflowing of a pious heart, His will in harmony with the divine; a man among men actually fulfilling the ends of His existence, He thus becomes the great exemplar for the race. In our recoil from Arian heresy let us not run in the other direction and lose sight of some of the leading

charms of our Beloved as the redeemer of men. He was human as truly as He was divine; and being human He was possessed of human attributes and endowments, and all these to a super-eminent degree. Grace was poured into His lips; He was fairer than any of His fellows, blessed of Jehovah forever for His loyalty and His devotion. Cherish in your memory this picture of Christ, the man. The Psalmist enables me to see my Beloved as a man, and yet fairer than the sons of men. "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under Thee." A man still, approachable, kind, sympathetic, reciprocating the heartiest affection, and at the same time a mighty man of valor, going forth to war against His enemies. His armor invincible, His sword upon His thigh, His arrows in the quiver, riding in His glorious chariot of war. The scene is vividly oriental. He engages in the conflict, He shoots His arrows, He wields His sword, He wins the field, the vanquished foes yield to His prowess. We have here pictured, not a single battle, not even a protracted campaign, but a long and bloody war; a swiftly changing, well defined panoramic picture of the progress and completion of the Messianic reign. Somewhere in this part of the picture every Christian has his place among the allied forces of the King of righteousness. Perhaps upon enlistment we thought we were out only for a morning's diversion in the way of fighting, to be followed by a bright holiday of dress parade. But long since we learned the temper and endurance of our foes, and realized that only after severest struggles will the enemy surrender. There is no release in this war, and no furlough nor respite till the final victory is sounded, and the soldiers of Immanuel go marching home.

And now the scene changes, and we are rapidly transported from the earthly to the heavenly estate;

from the grim horrors of an awful war to the glorious surroundings of a kingly reign of peace. "Thy throne, O God, is forever and ever, the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, even thy God, hath annointed Thee with the oil of gladness above Thy fellows. All Thy garments smell of myrrh and aloes and cassia, out of the ivory palaces, whereby they have made Thee glad. King's daughters were among Thy honorable women. Upon Thy right hand did stand the queen in gold of Ophir." Here shines forth the divinity of the Christ and we recall the description of the prophet: "He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Thus we behold our Beloved, the man Christ Jesus, the valorous soldier, the mighty conqueror, the king, God manifest in the flesh. Cleansed from the dust and grime of battle, arrayed in the garments of peaceful royalty, we see the King in His beauty and rejoice in the splendors of His reign. The picture presents the regal magnificence of an eastern court. The King is the centre of attraction. He is anointed with the oil of gladness, His person radiates charms ineffable, delicious perfumes fill the air, and a glorious retinue attends Him. The queen, in gold of Ophir stands by His side. He casts upon her the love glance of purest devotion. His lips part in words of truest eulogy: "Hearken, O daughter, and consider and lend thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor. The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work; the virgins, her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace." Wonderful transformation! The Captain of our salvation has

become the King of glory; the army of the living God has become the bride of heaven. The trappings and insignia of war have been changed for peaceful habiliments and regal splendors. The foe has been vanquished and Zion is free.

As we dwell upon the vision it comes to us with wondrous tenderness and power that every sharer in the earthly strife, under the banner of our Prince, shall be a participant in the heavenly glory, when the shouts of war shall have given place to the hallelujahs of peace. Somewhere in the royal palace, in the composite picture that represents the Bride, the Lamb's wife, you and I shall have a place.

Has this study of the psalmist's words been largely imaginative? I remember that the words themselves are a poem, and not a treatise; and this study makes no pretension to being anything more than a summer meditation; a reverie, if you will. But all the same, this panoramic vision excites within me the spirit of worship, and rouses the sentiment of love, and quickens my joy, and brightens my hope, and strengthens my faith. If it does as much for anyone who may chance to read these words I shall be amply repaid.

OUR DENOMINATIONAL MISSION

Jude. 3. "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the Saints."

I. The Faith and Its Appropriate Symbol.

The first proposition to which I wish to call your attention is the fact that already, perhaps not more than thirty years subsequent to the ascension of Christ, there was a body of spiritual truth clearly outlined and designated as the faith, or the common salvation; and that this faith had for its outward body or symbol the ordinance of baptism. Jude was living in the midst of troublous times. The newly finished Temple, the type of the spiritual building, awaits its destruction by the Roman armies. James, the son of Zebedee had long since died by the sword, and James, the brother of our Lord has also fallen a martyr to the truth. The final revolt of the Jews has broken out, and an exterminating war is in progress. In addition to these stirring events in the outside world in which the disciples of Jesus were acting their part, the church itself was in a ferment. False teachers had already risen, bringing in dangerous heresies which were resulting in great corruption of life. The loyal heart of this faithful servant of Jesus Christ is greatly stirred as he contemplates the situation in which he is placed. At first he is strongly inclined to prepare an extended treatise, elaborating into a system, the essential teachings of Christianity. But as he muses, the fire within him rages more fiercely, and he cannot content himself with didactic deliverances. There is war, spiritual as well as physical, and the soldier of

the Cross must be in the thick of the fight. He therefore changes his purpose, defers the elaboration of system to some quieter period of life, if such shall ever come to him, and betakes himself now to a call to arms, urging every loving subject of Prince Immanuel to enter the lists, and contend earnestly for the faith, the common salvation, which had once for all been delivered unto them. I take it that "the faith" and "the common salvation" are essentially the same thing in the mind of Jude. The change in his thought is from the mere elucidation of the faith to its vigorous defence. The common salvation, the faith, the essential principles of the gospel of Christ, had been once for all, in their simplicity and power, their fulness and completeness, handed down to the saints by holy men of God who spoke as they were moved by the Holy Spirit. Even thus early in its history it had become fixed in all its essential characteristics, a body of truth instinct with life, and unchangeable in substance. Some day, this faith may be analyzed, and its various parts logically considered, but now is the time for action in its behalf. Already is the spirit of laxity manifest. Insidious inroads on the faith are making frightful havoc in the church. As another has described this early period of church history: "A strong dislike has grown up in the minds of many educated and thinking men for all dogmatic teaching; a strong tendency discovers itself in them to accept nothing in Christianity but the spirit of love and philanthropy, and to apply to all its doctrines those supposed solvents of which infidelity has always had in her infernal laboratory a sufficient store." "Let the doctrines fare as they may" is the cry; 'let them gradually disappear under the objections of the skeptic; all that we care to retain is the spirit which they embody and represent.' " This cry, so early raised, against the strictures of doctrines, and in favor of a maudlin sentiment, a cry which would make shipwreck of faith, and lead to corruption of life, roused within Jude the martial spirit to the utmost, and changed his purpose from quiet

persuasion to active contention. Sharp and telling as the crack of a rifle, incisive and cutting as a damascus blade is the message which flashes from his pen from his hot heart.

I have spoken of the common salvation, the faith mentioned by Jude as a body of spiritual truth, fully formed and complete, once for all delivered, and never to be changed in any essential particular. But it is a spiritual body, and in order to its easier apprehension and acceptance among men it was given an outward form or body, which could be seen by the physical eye, and by means of which the mind could grasp the spiritual reality. I call your attention to the inspired interpretation of the significance of baptism as given in the sixth chapter of Romans. The latter part of the seventeenth verse is especially significant, wherein the apostle speaks directly of baptism as being that form or pattern of doctrine whereunto the Christians of Rome had been delivered. Note carefully the difference in phraseology between Jude and Paul. The one speaks of the faith delivered to the saints, the other of the form of doctrine unto which they were delivered. Dr. J. B. Thomas, in his *Mould of Doctrine*, brings out this thought with wonderful clearness and force. The one speaks of a body of truth, the other of an outward form or pattern or symbol of that truth. The one is delivered to the people, unto the other the people who accept the truth are delivered. In the expression, form of doctrine, Paul evidently has in mind the ordinance of baptism to which he has made such abundant reference in the early part of the chapter. And he gives us the impression that baptism is a form of doctrine in the same sense that the mould or pattern in the foundry is the form of that which is cast therein. As Baptists we insist upon immersion as the outward form of baptism because it is the only form which is the mould or pattern, type or symbol of the doctrine intended to be taught by it. And then we emphasize the fact that the doctrine is greater than its mould; that the thing signified is of more value than

the sign, that the realization is more essential than the type. Making free use of Dr. Thomas' thought I wish just here to make as plain as possible three points:

First, that, historically considered, baptism is the memorial of the dominant fact of Christianity—our Lord's resurrection.

Second, symbolically, that baptism is the figure of the dominant idea of Christianity—the new birth.

Third, that baptism is the faithful exponent and enforcer of the dominant principle of Christianity—the surrender of the whole man through faith. This last may need a little enlargement, that we may catch the thought more readily. The mould fixes its characteristics upon all its fabrics. The constant idea throughout is that of permanent and verifiable coincidence of outline between counterparts. If you ordered the casting of a trunk key, you would not expect in return a key for the front door of your house. The form must be appropriate to the design. Now, in our common faith there is the doctrine of death to sin. This means:

- (a) The abandonment of all life communion with sin.
- (b) The destruction of the body as the instrument of sin.
- (c) Release from the grasp and controlling power of sin.

We have also the doctrine of life with Christ. This means:

- (a) The positive and active side of the moral being and nature in fellowship with righteousness.
- (b) The members of the body presented to God as the instruments of righteousness.
- (c) Glad submission to the controlling power of Jesus Christ.

It thus becomes evident that the ideal of Christian living involves dying absolutely to the old life as the new life in Christ makes itself felt. Not that we at once attain but this is the ideal, the goal toward which

we strive. Paul emphasizes the unsuitableness of the dominion of sin to the communion of death and life with Christ. The principles involved in the transaction by which the soul dead in Christ becomes a new creature in Christ is thus seen to be that of a total surrender to Jesus Christ, which is the dominant principle of Christianity. As Baptists, I repeat, we emphasize immersion as the outward act of baptism, because by the appointment of our living Head it is the mould of doctrine—the great symbol of the resurrection life. If you remember, Christ Himself spoke of baptism in the very same sense in which Paul used it, as a mould or pattern of doctrine: “The baptism of John, whence is it, from heaven or of men?” It is evident that baptism is here intended to include more than the mere labor of John in immersing those who came to him. The outward form was but the mould, the symbol of the divine doctrines which he taught.

From the ground thus covered we readily see that the supreme question is not of much or little water, or of convenience in the administration of a mere outward ceremony. It is rather a question of doctrine, and of the life required by the doctrine. A regenerate life is the great contention of our common salvation, the faith once for all delivered to the saints. If we are true to our profession, therefore, as Baptists, we should be the most consecrated people on the face of the earth. Within our own ranks I fear there has been altogether too much clamor for the sign, and too little struggle for the thing signified. In the expressive language of commercial life it is high time for us to deliver the goods of an exemplification of the Christ life, or take down our boasted sign of a significant symbol.

II. The Doctrine of the Kingdom and the Development of That Doctrine Into a Church.

Within the scope of the faith delivered to the saints we find the doctrine of a spiritual kingdom. Using freely the thought of Dr. Mullins, as I have previously used the thought of Dr. Thomas, we find:

(a) That the doctrine of the kingdom of God brings to us a personal as distinguished from a positive religion. Primarily, a religion is a relation between persons—God and man. The method of all legal religions is that of the command and the prohibition. Christianity, as a personal religion, begins with faith. Its method of growth is fellowship with God, entering into his plans, grasping his aims.

(b) That this religion of the kingdom puts large emphasis upon the Fatherhood of God. Those in the kingdom call God Father, and those who call God Father, are swayed and moulded by the laws which are the essence of the kingdom. It is love plus obedience to law.

(c) That the religion of the kingdom involves the fact of a revelation from God. Revelation implies the kinship between God and man, that God can communicate and man can receive messages.

(d) That in this religion of the kingdom Christ is the medium of revelation and redemption. The soul cannot thrive on abstract notions about God. Christ made the idea of God concrete, and the Scriptures enable us to maintain contact with the Christ of history. These records are the sheet anchor of Christian experience and Christian theology.

Keeping clearly in mind these characteristics of the kingdom, we see that the organization of a church is a logical necessity. The Word, made flesh, and dwelling among men ignorant of God, reveals at once the righteousness of the Holy one, and the great heart of the loving Father; and by His vicarious sufferings and death makes atonement possible. Then the heralds of the Word are sent forth with the glad tidings and men and women hear and heed and live. The dead thus made alive through faith, each for himself exercising a personal faith in a personal Redeemer, become mutually partakers of a common life in Christ Jesus. They share a common experience of penitence, pardon, peace and fellowship with God. They

have severally become partakers of the divine nature, and entered into fellowship with God. By virtue of the law of spiritual affinity, these regenerate souls who through faith have entered into the kingdom of God, and into loving fellowship with the Sovereign of that kingdom, also enter into fellowship with one another, and are all one in Christ Jesus. Thus, is the prayer of the Savior fulfilled for the essential unity of His people. It is a moral impossibility to be at one with Christ and at the same time to be really at outs with one another. By this coming together of those of common faith and spirit and purpose the church is formed. It is no accident, no afterthought of God, no mere contrivance of men. It is a natural and necessary evolution of the principles of the kingdom in active operation among men, and must therefore, bear the marks of that kingdom in all its essential features. The kingdom precedes the church, and the laws and ideals of the kingdom give form to the church. The local church is like a leaf on the tree of the kingdom of God. As such it must reproduce in its own measure the outlines of the kingdom. The church is a divine contrivance for realizing the ends of the kingdom of God. Paul illustrated the essential unity of the church, together with its manifest diversity, by the analogous conditions in the human body. Many members, but one body. Each member severally fulfilling its own office, and yet all mutually under the control of the Spirit within, and furthering the common interest of all. Following the preaching of the kingdom by the apostles and their colaborers, under the guidance of the Spirit, churches made after this pattern sprang up everywhere. In Palestine, in Syria, in Asia Minor, in Macedonia, in Greece, in Italy were found bodies of disciples, the outward manifestation of the kingdom of God; men and women possessed of the same essential characteristics, actuated by the same spirit, inspired by the same hope, and leading a common life of self-sacrifice and loving devotion to the good of others.

III.—Corruption in the Church, and the Rise of Denominations.

These churches, drawn together by the law of spiritual affinity, and rejoicing in a common salvation, and defending a common faith, and partakers of a common life, and subjects of a common Lord, needed no other name than that of Christians to designate their place and character among men. They were so vitally related to each other as the exemplars of Christianity, and so differentiated in character from upholders of Judaism on the one hand and of heathenism on the other, that to be known as Christian was all sufficient. The evident design of a name is to designate, and when the followers of Christ became numerous enough to form a class, and were seen to be neither Jewish nor heathen, they were called Christians. But it was not long before the single conception of the kingdom of God as first held was changed. Other and alien elements entered into the thought of the people. The frailties and weaknesses, the ambitions and prejudices of our fallen human nature became manifest. The simplicity that was in Christ was lost sight of, and the desire for display, and preeminence, and self-glorification became prominent. As God's ancient people grew restive under a theocratic form of government, and desired a king like the nations round about them; so Christians grew weary of the invisible headship of Christ, and craved a ruler whom they could see, like the adherents of other faiths. Then, too, what Dr. Mullins terms the competency of the soul in religion was lost sight of. That idea excludes at once all human interference such as episcopacy, and infant baptism, and every form of religion by proxy: and includes the doctrine of the separation of church and state, and leads directly to democracy in church life and the priesthood of all believers. But these principles are repugnant to the carnal mind. It is so much pleasanter to think that our doing has a part of the merit of our salvation.

So justification by faith was surrendered, and baptismal regeneration was accepted, and the mystic power of the priest was admitted, and then his authority was recognized. And so, little by little, the departure from the faith was effected, until a man occupying the papal throne claimed to be the vicar of Jesus Christ, and his rule became absolute over church and state. For 1,200 years the church groaned under the tyranny of this despotism, ground beneath the iron heel of a blasphemous usurpation. While here and there were found little companies of people who would not surrender their personal rights in religion, nor for a moment bow the knee to Baal. Like the faithful ones of the olden times they were tortured, and mocked and scourged, and bound and imprisoned; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheep skins and goat skins: being destitute, afflicted, ill-treated, (of whom the world was not worthy) wandering in deserts, and mountains, and caves, and the holes of the earth, and still they remained loyal to Jesus Christ, and never became a part of the apostate church of Rome. Known from time to time by one opprobrious name and then by another, they were nevertheless the true successors of the apostles, and maintained through all the Dark Ages the germs of the early faith. And when the light of the Reformation dispelled the awful shadows, and Luther rejoiced in justification by faith, without the intervention of priest or penance: these faithful watchers of the night were found with the fires brightly burning upon their altars of devotion, and the sword of the Spirit bravely drawn in defense of the faith once for all delivered to the saints. They had laid no stress on the doctrine of apostolic or of church succession, they had never heard of alien baptism as we use the term, they were doubtless guilty of many crudities of thought, and many fanciful interpretations of scripture, and many excrescences of conduct; and yet through all the awful gloom of the eclipse of faith through priestly domina-

tion their light shone steadily on, the only true exponent of the gospel of Jesus Christ. In the lurid glare of the fires of persecution can be traced the scarlet thread of the martyr's blood, back to the days of the apostles. And when the new day dawned they were not protestants more than they had ever been, for they had never been within the pale of the Romish church. Brethren of the Baptist name, behold here at once your ancestry and your heritage. We are not come-outers from Rome, we are not protestants, we are not descendants of the apostles by priestly line or church succession: we are simply of the number of those to be found in every age loyal to the truth as it is in Jesus, and ready to contend earnestly for the faith once for all delivered to the saints.

On the morning of the Reformation the old ship of an apostate church was discovered floundering among the breakers, to the imminent peril of all on board. At last, however, she righted herself in a measure, though in a badly disabled condition, and again put out to sea. But many of her passengers, having no further confidence in her sea-worthiness, preferred to trust themselves to the waves, and some on boards, and some on broken pieces of the ship came safe to land. Grouped together they were known, in a general way, as protestants: people who had in the main discarded the Roman Catholic church with her errors and her sins. And yet they had not completely returned to the simplicity of the gospel, and to the fundamental ideas of the kingdom of God. It is not easy at once to surrender the teaching of centuries, and the cherished associations of a lifetime. The Renaissance, co-incident with the Reformation, dazzled and bewildered for a time rather than enlightened. It was not easy to adjust themselves to their new conditions, and the rise of denominationalism, humanly speaking, was an inevitable result. Christians all, and yet without any church affiliations, and with conflicting views on many points, according to the degree of their breaking with Rome, and the influence of the revival of learn-

ing upon their minds, they speedily drifted apart, and began to crystalize about new centers, as their individual ideas of the kingdom of God took shape. For, as we have seen, the church is but the embodiment of these ideas. Those who accepted the doctrine of justification by faith, and yet clung to infant baptism and other papal errors stood with Luther and soon became known as Lutherans. Those who continued to believe in the episcopacy, and the stately forms of a ritual service, only rejecting the more arbitrary dictation of the priesthood, readily grouped themselves together, and the Protestant Episcopal church was the result. And with the passing of the years, as other important ideas came to earnest thinking men as a new discovery, these ideas became the centers for still other church organizations. And as these new organizations sprung up among Christians, names to designate them became necessary. The term Christian was common to all who recognized the divinity of Jesus Christ, and were seeking to follow Him; but each of the denominations, for the sake of convenience, must have a specific designation. The gens carnivora is one, but one family of that gens may be the blood-thirsty prowlers of the jungle, and another family the quiet pets of the household: and I would like to be able to distinguish between the tiger and the cat. There is nothing sacred in a name but the associations, and the denomination with the most sacred associations will have the name that is most revered.

IV. The Modern Revival of Learning, and the Present Peril.

The Renaissance of the latter part of the fifteenth and the early years of the sixteenth century, appearing as it did in marked contrast with the ignorance and mental inactivity of the Dark Ages, marked a stupendous change in intellectual conditions. Effects were wrought unknown before in all the history of human progress, and at this long distance of time

we can see the picture in true perspective, and are amazed at the achievements of human wisdom for the betterment of human conditions. But the Renaissance of the latter part of the nineteenth and the early years of the twentieth century has not yet passed into history, and therefore cannot be seen in perspective as to its magnitude nor result. But that the changes in intellectual conditions during the last half century, and the improved physical conditions resulting therefrom are marvelous is without dispute. The brain of man has been on the alert as never before to make new discoveries in the realm of art, and science, and philosophy and religion. Great institutions of learning have been multiplied, great libraries have been gathered, new methods of teaching have been devised, new applications of philosophy and of science have been discovered. Earth and air and sky have been ransacked for hidden treasures. New and strange theories have been evolved, and data secured upon which premises have been laid which, if true, would upset all previous opinions, and leave us in uncertainty as to many of our established facts. In the midst of prevailing conditions we are simply endeavoring to hold ourselves together and await developments. Machinery and appliances that to our grandfathers would have appeared possible only in the realm of fairy land are by us considered as commonplace, household and commercial necessities. The golden age for widespread intelligence and activity is ours.

But in connection with this unprecedented advance in material things, in learning, in ethical culture, in the practice of the amenities of life, and in the piling up of colossal fortunes, there is a two-fold danger. A danger all the more to be dreaded because of its insidious and seductive character. To my mind this danger consists in a tendency to materialism in conduct and etherialism in religion. The god of this world is blinding our eyes as to the real object of our pursuit in life, and leading us to consider ourselves the benefactors of our race; when in fact we stand,

muckrake in hand, to gather about us the sticks and straws of an earthy competency. Borrowing the language of an author who writes with a trenchant pen: "Naked covetousness is not attractive. Even the natural heart is repelled by it, and is ready to condemn and denounce it. And so the delusive witchery of the adversary is employed to array it in honorable garb, to dignify it, to make it appear good and praiseworthy, so that men may love, bless and follow it as something noble and beneficent. If a godless and unscrupulous commerce can be made to appear as the great and only availing civilizer, if it can show its end to be, not only the welfare of individuals, but the prosperity of nations and peoples: if it is really the great stimulant to intellectual effort, the helper of science, the procurer and disseminator of all useful wisdom and intelligence; if it is not the possessor of wealth for its own sake, but to secure the beneficent power and influence and glory to result from its proper employment, then will the ugliness of avarice be voided, and all attendant defalcations from right and truth be swallowed up in the grandeur and beauty and beneficence of its purposes. The demon of covetousness would then have become an angel of light. * * * And already, from pulpit and platform, from philosopher and political economist, from orator and poet, are we compelled to hear just these very glorifications of the cupidities of men as the fore-runner, if not the instrument, of this world's regeneration. * * * When it comes to these great and ever magnifying commercial compacts and interests, there is not a law of God or man which is not compelled to yield if found in the way. Protestant and Papist, Pagan and Jew, Mohammedan and Infidel, believer and unbeliever, Bible, Talmud, Vedas, Shastas, Koran and Book of Mormon are all alike, and stand in these organizations on the same footing, provided only that there is power of wealth to aid and direct the one great scramble for the world's trade and riches. * * * Governments are in the hands of commerce and the money kings;

and commerce knows no God but gold, and no law but self-interest and worldly gain. * * * Church is nothing, state is nothing, creed is nothing, Bible is nothing, Sunday is nothing, religious scruples are nothing, everything is practically nothing, except as it can be turned or used to the one great end of accumulation of wealth." Herein I say, lies the danger, on the earthward side, of the materialistic tendency of our times.

If we turn to the religious conditions we find them surprisingly similar to those immediately following the apostolic days: the tendency to discard or belittle doctrine, and to reject everything but the spirit of love and philanthropy which those doctrines are supposed to embody. As if the disembodied spirit of a rejected truth could be of any practical value to man. It is the limit of etherialism in religion. "No wonder," to quote again from the same author already cited, "the church is lukewarm, divided between Christ and the world: not willing to give up pretention and claim to the heavenly, and yet clinging close to the earth; having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on His side. There is much religiousness, but very little religion; much sentiment, but very little of life to correspond; much profession, but very little faith; a joining of the ballroom to the communion table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and Christian benevolence. * * * Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such admirable worship and music! So many missionaries in the field! Such excellently manned and endowed institutions! So much given for magnificent charities! Such an array in all the attributes of greatness and power!" Verily, was there ever a time when the holding the form while denying the power of Godliness was more prevalent than today?

V. The Mission of Baptists in These Critical Times.

I came now to consider finally whether we as Baptists have any distinct mission in these critical times, and if so then the nature and importance of it. There are those who say that, whatever our mission may have been in the past, that work is accomplished, and there is therefore no further need of our existence as a denomination. And the growing harmony between the leading denominations is cited to show that the trend is rapid in the direction of the organic unity of all Christians. Let the doctrines suffer if need be, but let love and harmony prevail. A recent writer in the *Christian Standard* says:

"We may concede that the separate existence of these bodies (referring to the several denominations which in the past have had an important mission) was justified, for some time at least. But there comes a time in their history when their separation becomes decidedly sectarian in tendency. As the sects that were organized with no just reason for their separate existence, so these bodies, when they have accomplished their mission, injure the cause by their efforts to make their special pleas party issues. Any act on the part of such a body which tends to perpetuate division after their particular pleas have lost their distinctive character is sectarian, and comes under the condemnation of the Scriptures which denounce divisions." We may admit the justness of these remarks in general, but when the writer assumes from these premises that the Baptists and Disciples ought now to unite and thus obliterate one denomination which has fulfilled its mission, we feel like raising an interrogatory. Is it certain that Baptists as a denomination have fulfilled their mission and are now ready to be swallowed up by another denomination which evidently considers that it still has a mission among men?

As we have seen, it has been the mission of Baptists in the past to stand more positively and insistently for a regenerate membership than any other denomina-

tion. No nominal church membership, no baptismal regeneration, no priestly absolution can take the place of the Holy Spirit's work upon the heart. Is this doctrine now so fully accepted that we can afford to break ranks, and henceforth make the outward form of immersion the supreme test of unity, and stand upon the same platform with all those who practice immersion, whatever other doctrines they may have? If we can do that in the interests of Christian charity, why may we not make the platform yet a little broader? Since the outward form is but a symbol, and we are not to be the judge of men's hearts, why not reach out a little further and take in our Congregationalist brethren? They are really excellent people, and hold to the same form of church government with most immersionists. Then we can enlarge our conception of the condition of church membership to agree with the views of the pastor of a prominent Congregationalist church in the East, as recently given in the Homeletic Review. "The church," he says, "cannot adopt a policy of protection, she must have a free and open market. She must have no restriction of immigration to her shores. She can require no certificate of moral health. She can have nothing but an open door." And when we have gone so far as that we can heartily subscribe to the declaration of a former Disciple minister concerning the church of the future: "It will embrace in its fellowship the man who believes in the divine transcendence and the man who believes in the divine immanence. It will unite in fraternal bonds the man who believes in the divine unity and the one who holds strongly to the trinitarian view. Those who insist upon the humanity of Jesus, and those who are equally strong in the proclamation of his divinity will work side by side and each will find in the other his necessary complement. * * * Those who emphasize reason and those who magnify faith will find that they can stand upon common ground." Verily, what a consummation devoutly to be wished! When God and the devil shall discover that they are complements to one

another and actual co-partners in the government of the world! And all this to be brought about merely by 'the process of restatement of Bible doctrine'; a process which will 'do away with the hallowed traditions and moss-back precedents of the past.' Brethren, what is the drift of all this deceptive, latitudinarian sentimental gush? Is it not plainly away from the faith once for all delivered to the saints? If Jude was right in calling the true people of God of his day to earnest contention for the truth, if the positions taken in this discourse are trustworthy, if Baptists hitherto have had a mission and a commission no less than to maintain the doctrine of a regenerate church membership, and if the perils of the present day are such as have been represented; then certainly Baptists still have a mission in the world, and woe unto them if that mission be not vigorously prosecuted. We want no compact between churches or denominations that is artificial and mechanical, no unity that is hollow and unreal. There are shams enough already among men, let us not attempt to foist upon them another in the name of Christian unity by such amalgamation of opposites as has been proposed. "How can two walk together except they be agreed?" Upon the permanency of the Baptist faith and mission Dr. Ashmore once wrote: "Let every Baptist disappear from earth tomorrow, and let every scrap of Baptist literature be swept out of existence at the same time, the New Testament alone would start up a fresh generation of Baptists the next day." Do we believe this? Some one has said that one of the great needs of these lax days is a membership in our churches "who are Baptists by conviction, and loyal enough to that conviction to bend all their energies in aiding the denomination to extend these truths at whatever cost or sacrifice." At an associational gathering I met at the dinner table a young man who had been a member of a Baptist church but for prudential reasons had united with a Christian church. I said to him: "You still seem to like Baptist fodder." "Yes," was the reply, "everything is good to

me." "Well," I said, "I think Baptist food is a little better than any other." And he replied: "It's all alike to me." No wonder he was a Baptist last year and a Christian this year. Next year he may be an Adventist, and the following a Unitarian, and he will never be missed from the place he has left. In a recent article in one of our periodicals a writer emphasizes several needs.

"First, those who will not hold lightly their membership in a Baptist household of faith. * * * If we are right, we must stand apart; if we are wrong, we have no excuse for existing as Baptist churches or a denomination. Second, those who will establish themselves in truth, not shunning doctrine, but studying the Word, believing it, and making it the rule of faith and practice in everyday life. Third, those who have enough backbone to strive persistently for the faith once for all delivered to the saints, and to make war on all error * * * jeopardizing the souls of men and their eternal destiny.

Fourth, those who will count themselves stewards for God, and render the denomination financial support by systematic and proportionate giving to all the boards and organizations doing the work of the denomination.

Fifth, those who will walk with God in their daily life and conversation in such a way as to convince men that they are truly members of Christ's church." And this last I may say is of prime importance, practically includes all the rest, and without it no person has any right to the Baptist name. Dr. Shailer Matthews, in a certain connection, says: "It has been the noble mission of Baptists to insist upon the reality and the necessity of regeneration * * * As Baptists we believe that a man in sin is, to use the most tragic of words, lost. until his life is touched and changed and renewed. * * * By the very nature of the case, the Christian must champion the new life that blossoms out in impulse and finds fruitage in good deeds. We are not saved because we are good. We are good

because we are saved. Good deeds are the result of our new life. The good tree must bring forth good fruit."

Sixth, Brethren of the State Convention, here assembled in our annual meeting, what means this discussion in its practical hearing but the strengthening of our faith, and the brightening of our life, and the broadening of our horizon, and the intensifying of our zeal, as we gird our loins and close our ranks for mightier battles and more glorious victories than ever before. "Our God is marching on," and the keynote that should be struck at this first session of our convention should be progress. As we review the past let us be thankful to a merciful and faithful God who has blest us hitherto beyond our deserts. Let us humble ourselves before him in view of the meagerness of our service and offerings during the year just closed. Let us strive to realize the wideness of the door of opportunity which stands before us, and then with some adequate conception of the strength of the powers of darkness against which we move, and the might of Israel's God, let us press the battle to the gates, and contend earnestly for the faith once for all delivered to the saints. That the future, radiant with promise, may be regal in achievements for God and humanity, as we prove true to our mission amidst the perils of this age until He comes.

"Ours the needed truth to speak,
Right the wronged and raise the weak,
Ours to make earth's deserts glad,
In her Eden greenness clad,
Ours to work as well as pray,
Clearing thorny wrongs away,
Plucking up the roots of sin,
Letting heaven's warm sunshine in.
Watching on the hills of faith,
List'ning what the Spirit saith,

Catching gleams of temple spires,
Hearing notes from angel choirs.
With the seer of Patmos gazing
On the glory downward blazing,
Till upon earth's grateful sod
Rests the city of our God."

INSTRUCTION IN BAPTIST DOCTRINE AND HISTORY. ITS IMPORTANCE AND HOW TO SECURE IT.

Why are we Baptists? Is it simply because our parents were Baptists before us and brought us up in the good old faith? Is it simply because we were converted in a Baptist revival service and followed our associates? Is it simply because the Baptist church is nearest our home, or happens to have the best social elements of the community? Is it because somebody stepped on our toes in a church of some other denomination, and we thought we would show them a thing or two, and get out. It is to be feared that there are many within the pale of Baptist churches for no better reasons than one of these just mentioned. It is hardly necessary to say that such persons are not usually the most consistent and faithful members of the churches to which they belong.

Let it be remembered that there are good reasons for being a Baptist, and if we are unable to give a reason for the hope that is in us let us bestir ourselves at once to learn the ground on which we stand. Nearly a dozen years ago the writer baptized into the fellowship of the church of which he was then pastor, a man about 40 years of age, who had never had special opportunities for learning Baptist views and practices. He joined the Baptist church mainly because of his affection for the pastor and two or three families connected with the church. But shortly after he had united the thought came to him that as he was now a member of the Baptist church it would be well for him to know what he believed, and why. It may be said that he should have made the discovery before he united. True, but since he did not he was worthy of special credit for being willing to investigate afterward. As soon as the reali-

zation of his own ignorance came to him he at once began a careful study of the Bible, with the use of whatever helps he could command. As a result that man grew, not only in grace, but in stability, as a Baptist and was for years one of the pillars of that church and intelligently active along all denominational lines. The Spirit of the age demands intelligence, and one of the beneficent results of the young people's movement should be the training of a generation of Baptists who shall know what they believe, and why; and being assured of the value of the principles they hold, shall be intensely active in their dissemination.

1st. As young Baptists we ought to know the essential Peculiarities of Baptist doctrine. Take note that there are peculiarities that are essential, essential not only to the existence of the denomination but to the maintenance of the integrity of the truth of God's word. There is the idea afloat that it is only a question of the use of a little water, more or less, that separates us from other christians, and there are some even within our own ranks so illy informed as to feel that we are unnecessarily exclusive, and to wish that the day might come when we should be more liberal. We need instruction along the lines of doctrine till we come to understand that the Baptist banner floats for something more than a mere name, and that we have peculiarities which are the very peculiarities of Bible truth. Among these peculiarities is: (a) The principle of soul liberty. We have become so accustomed nowadays to the idea of religious liberty that we are in danger of forgetting the extent of the application, and that denominational differences have any thing to do with it. But think for a moment. As Baptists we believe that the principle of soul liberty is inconsistent with the doctrine of infant baptism. No one not even the parents, have the moral right thus to predetermine the church relationship of an individual from very infancy, and to take away from him the privilege of a personal obedience to one of Christ's commands. Again, we believe that the principle of

soul liberty is inconsistent with the union of church and state. As Baptists we have always strenuously held that every citizen should have a perfect right to worship God according to the dictates of his own conscience, or, so far as the state is concerned, not to worship Him at all. A very little thought will convince us that in this wide application of the principle of soul liberty Baptists are a peculiar people, and that this peculiarity is essential, not only to their own existence, but to the highest good of all men. Of this we shall have something more to say further on.

Another peculiarity of Baptist doctrine is: (b) The principle of a regenerate church membership. Here, as in the former case, while there is a seeming agreement with us on the part of other denominations, there is a real divergence. Through the loop hole of infant baptism multitudes enter the portals of other churches that give no more evidence of regeneration than their unbaptized neighbors. In countries where the union of church and state exists this difference of doctrine is more plainly manifest than here. In such cases, except where the law tolerates dissenters, every infant is baptized, and by consequence every citizen is a christian in the eyes of the law. Seeing this logical result of a departure from New Testament doctrine Baptists call a halt, and declare that only those who give credible evidence of a change of heart shall be eligible to membership in any church. No rite administered to unconscious infants, no laying on of hands in confirmation, no line of hereditary descent can fit one to become a member of Christ's visible body on the earth. Nothing short of the actual work of the Holy Spirit in the impartation of a new life can produce such fitness. That only which has been born of the Spirit can rightfully have a place in the Spiritual body. Though others may admit this principle in theory, Baptists are peculiar in carrying out the principle to its logical conclusion.

Still another peculiarity of Baptist doctrine is: (c) The principle of absolute submission to Jesus Christ

as Lawgiver in the Church. The church can never legislate; it can only obey. The voice of tradition we will never heed; to the commands of Jesus only we bow. The clamour of convenience is impious when the setting aside of a plain command of Jesus Christ is involved. What have I to do with the recognition of an outward act or rite performed upon me by another in unconscious infancy? It is for me to yield a voluntary personal obedience to Him who says, "Repent and be baptized every one of you." What authority has pope or bishop or priest over me as a loyal subject of the only King in Zion? "One is your Master, and all ye are brethren." This principle involves also the idea of church independency. There can be no orders for the clergy, no gradations of authoritative organization. The court of final appeal is the individual church, than which there is no other in accordance with the regulations of Christ himself. These three we put down as essential peculiarities, essential to self preservation, essential to loyalty to our chosen King, essential to a faithful discharge of our obligations to our fellowmen. These points will well repay careful study, and are convincing proof that it takes more than belief in immersion for baptism to make a genuine Baptist. It is a shallow, superficial view that leads one to imagine the quantity of water to constitute the difference between Baptists and others in the christian world as to doctrine.

2nd. As young Baptists we ought to know the essential peculiarities of Baptist history. (a) There has been a substantial uniformity of doctrine from the time of the Apostles. Here is the true apostolic succession. As for a literal apostolic succession it is absolutely beyond the power of any to say that there are no missing links in the chain. But it has been shown that in every age from the days of Paul and his coadjutors there have been those who held substantially the same views of doctrine as they themselves. Not that there has been an unbroken line of ordination; not that there has been uniformity of name,

an unbroken succession of churches bearing the name of Baptist. To attempt to do that would be unnecessary and foolish. But what we do claim as our rightful heritage in the matter of history is this: that in every age, somewhere, perhaps few in number, and despised and hidden away in the fastnesses of the earth, but somewhere, there have been those who held these very peculiarities so dear to every Baptist's heart today. It is easy to trace the origin of other denominations. Romanism was the outgrowth of the perversion of christian doctrine in the early centuries, coupled with the thirst for temporal power on the part of those who had accepted these perversions. The Protestant Episcopal church of America was transported from English soil, and the Church of England broke its vassalage to Rome only in the sixteenth century. Presbyterianism dates only from the reformation, Congregationalism or Independency from the latter part of the sixteenth century, and Methodism from the days of Wesley. But as Baptists we claim no human origin. Neither Roger Williams in the New World nor John Robinson in the Old was the founder of the Baptist faith. To those not in sympathy with us it may seem like supreme egotism to claim it, nevertheless the history of the ages clearly demonstrates the fact that in a sense not true of any other denomination we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In the common use of the word all who are not Romanists are termed Protestants, but strictly speaking Baptists are not Protestants. We were never in Rome, hence we never came out of Rome, either directly or indirectly. We have stood by ourselves in all the ages; Protestants only in the sense that we protest against error wherever we find it, and stand for unflinching obedience to the word of God against every tradition of man, or ecclesiastical dictum whatsoever. And this peculiarity of Baptist history is an essential peculiarity. When one is casting about for some church affiliation does he not wish to become

identified with that organization whose members can give the most conclusive proof that they not only are but always have been the most unswerving copyists of the pattern that was given them in the Word? The church that is and always has been in completest accord with the teachings of Christ and the Apostles would seem to be the object of one's search.

Another essential peculiarity of Baptist history is: [b] their heroic defense of the doctrine of soul liberty. We who live in the full enjoyment of civil religious rights can hardly realize the bitterness of the conflict through which our forefathers passed to secure for us this boon. It is interesting to know that in all that conflict Baptists were in the very forefront of the battle. They believed in the doctrine of soul liberty, and they lived in accord with their convictions. The principle was so dear to them not only for themselves but for the world that they were willing to endure untold privation, and even to suffer the loss of life itself if only their posterity might enjoy the blessing. Every Baptist of today ought to read the little pamphlet by Rev. G. S. Bailey, D. D., of blessed memory, entitled "Trials and Victories of Religious Liberty in America;" also two pamphlets by Rev. Geo. B. Taylor, of Virginia; one "The Baptists and Religious Liberty," the other on "Virginia Baptists." In one of these little books I find these words which help to emphasize the thought now under discussion. "The Baptists have suffered in common with other christians for their faith as christians; have suffered at the hands of wicked rulers, and of the Roman hierarchy. They have also (and here is the point to be specially noted) suffered by themselves, and for their peculiar views as Baptists, have suffered at the hands of Lutherans, Episcopalians and Presbyterians. And it is a noteworthy fact that for nothing has more persecution been suffered than for the rejection of infant baptism." Mosheim, the great historian, testifies concerning the sixteenth century that "the error of limiting the administration of baptism to adult persons only, and the

practice of rebaptizing such as had received that sacrament in infancy, were looked upon as most flagitious and intolerable heresies; many suffered death, not on account of their being considered rebellious subjects, but merely because they were judged incorrigible heretics." It is further to be remembered in honor of our Baptist forefathers that while they thus suffered for the cause they loved, and were persecuted in all lands, and by every denomination which had an existence previous to the triumph of the doctrine of religious liberty, they themselves never persecuted others. Do we as young Baptists comprehend this fact that Baptists only of all the older denominations are absolutely free from the stain of persecution, and that they stood alone through all the dark days in the very forefront of the strife? We have indicated this as one of the most essential peculiarities of our history because it is the legitimate outgrowth of our principles. Some may be ready to affirm that the only reason why Baptists have not persecuted is because they have never had the power. But Dr. Taylor, in the pamphlet referred to, very clearly shows the falsity of that idea by citing instances where they had power but refused to exercise it. And then he goes on to show that while Baptists are doubtless the same in disposition as other men, and would have done the same things under the same training, yet with the same training and beliefs as others they would no longer have been Baptists; that since Baptist principles are inherently opposed to coercion in religious matters, therefore the bitter fruit of persecution can never grow on the Baptist tree. One other essential peculiarity of Baptist history is: [c], that their place during the last century has been in the forefront of the world's evangelization. The record of Baptist missions in this missionary age is a cause for profound gratitude to Almighty God. The great Head of the Church has set the mark of his approval upon the Baptist faith in no uncertain way in the regions beyond, and we suggest that the reason for the phenomenal success of

Baptist work in heathen lands is to be found in the very nature of Baptist doctrine.

3rd. As young Baptists we should realize the importance of instruction along these lines of doctrine and history. [a] That we may know the biblical grounds of the doctrine, and the providential grounds of the history. The teachings and providence of God underlie our whole denominational structure, and we need instruction that we may be able to prove this statement true. [b] That our denominational *esprit du corp* may be intensified. There is such a disposition nowadays to ignore or undervalue differences of belief, and to echo the world's idea that it does not matter much what one believes if only his heart is all right. That one church or denomination is as good as another, that we are all aiming for the same place, and so we might as well journey on together here without challenging one another's opinions. Did it never occur to the reader that Christian love is quite a different thing from sentimentalism, and that all this talk about one being as good as another if we are only to get to Heaven is the merest twaddle and nonsense? The jelly fish is not the highest type of physical life, neither is its counterpart in the christian world the highest type of spiritual life. In order to a stalwart life we need backbone, and this is true however you take it. When we find a man who is a straight out Methodist or Presbyterian we like him, for we know where to find him, and what to expect of him. But for these wishy-washy, goody-goody sort of people who like one church just as well as another we have little patience, and little respect for their judgment. They may be very good people, doubtless they are, but you will never find them in the front rank of the world's workers for Christ in pushing on the great enterprises of the Church for the winning of men. This *esprit du corp* is one thing for which we cannot help admiring our Methodist friends. They pull together. They extol Methodism. The Methodist discipline and the Methodist history, and the Methodist ministry, and the

Methodist church are to them the greatest and best of all the agencies for christian work. Amen! It ought so to be. If one is to be a Methodist let him be one with all his heart. There is enough in Methodist history to inspire the enthusiasm of any one who is intelligent concerning it. I would that some of the fire of their zeal might fall on us all. If one is a Presbyterian let him be one in earnest. There is enough of sturdy battling for the orthodox faith in the history of Presbyterians to kindle the fire of denominational loyalty in any adherent of the faith. And if so with these why not all the more with us who are Baptists? If only we are duly instructed in the grounds of our faith, and of our history, so that we are able to detect the voice of God in the one, and the hand of God in the other, how we shall glory in the name, and stand together for the common cause!

4th. We come now to the practical application of what has preceded. If it is important to know, and if instruction is necessary in order that we may know, then the question is vital: How to secure the needed instruction? This is a question intensely practical. Much may be done by individual study, as in the case of the man in mature life cited in the beginning. If only there be first of all a burning thirst for knowledge the person will find means for gratifying that thirst. Books are cheap, and the precious odd moments can be utilized even by the busy worker in other lines, and somehow or other the one who has a strong enough desire will become an intelligent Baptist in spite of obstacles. Indeed this longing for knowledge is a prime necessity for progress, either with or without helps. The one who perseveres in the face of difficulty and grows in spite of them is the one who will profit most by any opportunities that may be put within his reach. The pastor can do much to aid these earnest seekers after truth. By private conversation, by bible readings, by special sermons, by suggestive hints he may be able to do much to incite and to satisfy

the longings of his people for a better acquaintance with our Baptist doctrine and history.

But most of all can be accomplished, of course, by organized effort, and if there be first a willing mind this matter of organization is far easier than might be supposed. Bring the Chautauqua idea into use for denominational work, as it has thus far been utilized for undenominational. Let circles for reading be organized, perhaps two or three in operation at the same time, under the general direction of the pastor, and yet not requiring his attendance at every session of each class. Then for a part of the year let the earnest ones form themselves into a normal training class under the direct charge of the pastor or someone else fitted for the service, and let them take up some definite work and hold themselves rigidly to its accomplishment. The writer recalls as one of the pleasantest of pastoral experience his work in connection with such a class. After three months of faithful study the class gathered at the parsonage for examination. Seated around the dining room table, with pencil and paper, but no helps, with the questions before them, they waited the signal to begin their work. Then for one solid hour not a word was spoken by anyone, while each wrote out the answers as carefully as if he were undergoing a regular school examination. Neither pastor nor scholars will ever forget the pleasure of that work. A great object would be gained by the movement among the young people if it should result in the organization of such work, and its faithful continuance.

THE MASTER PASSION.

Psalm 69:9: "For the Zeal of Thine House Hath
Eaten Me Up."

A man in disfavor with his sovereign fled into the wilderness, gathering about him a company of discontented characters who were burdened with debt, and in distress from various causes, he became their captain. In their wanderings they came one day into the vicinity of the place of his birth. Accustomed to many hardships, and driven from place to place by the exigencies for his position, one might look upon his swarthy face, and imagine there was no tender spot left in his heart. But at thought of Bethlehem a strange thrill causes his whole frame to quiver with emotion, and with husky voice as the memories of childhood rush into his mind, he cries out with bated breath: "Oh that one would give me to drink of the water of the well of Bethlehem that is by the gate." Three of his mighty men hear this longing of his heart, and at once they determine that his wish shall be gratified. The village is guarded by a Philistine garrison, but what is that to these brave outlaws when their chief speaks! He longs for a drink from the well of his childhood, and he shall have it. Inspired by this determination they press their way through every obstacle, and rest not till their object is gained, and the water is placed in their leader's hand. It was the man who had such power to win men to himself, and to fire their hearts with loyal devotion, who afterwards sat upon the throne of the united kingdoms of Judah and Israel, and fulfilled the spirit of that song which so roused the jealousy of Saul at an early day. "Saul hath slain his thousands, and David his ten thousand." It was the man whose very touch was magnetic, who

could set a whole nation of tender women singing his praise, and could nerve hard men to sternest conflict, and could gather broken fragments into a united kingdom, who uttered the words of our text: "The zeal of thine house hath eaten me up." It is this trait in David's character, call it what name you will, this all conquering inspiration, this power which urged him on in the face of seemingly insurmountable difficulties, and roused others to heroic endeavor in his behalf, that suggests my theme for the hour.

Once this text is quoted in the New Testament. The Man of Nazareth had just entered upon his public ministry. He came to his Father's house only to find it so prostituted to worldly purposes that it seemed more like a den of thieves than a place of worship. Burning with righteous indignation, his eye blazing with the inward fire, he made a scourge of small cords, and set about the task of cleansing the temple. "Take these things hence." Single-handed and alone, by the force of his own being, he accomplished what many another might have failed to do with a cohort of soldiers. No wonder his disciples remembered that it was written, "The zeal of thine house hath eaten me up." The master passion of the earthly life of Jesus was to do the will of him that sent him, and to finish his work. From the time that he asked his mother as a boy, "Wist ye not that I must be about my Father's business," on to the final suffering of the cross he never flinched, and the last week of his life on earth was so swayed by this master passion as to be known through all succeeding eyes as the passion week of human history.

A word or two by way of definition is first of all necessary. We think of passion ordinarily as an outburst of strong emotion, particularly anger, sometimes of love. At least the man of towering passion is liable thus to break forth upon provocation. But the root idea of passion is suffering, endurance, and so the man of towering passion ought to be one capable of great endurance under provocation without undue manifesta-

tion of anger. Still another use of the word is that of eager desire, strong predilection, controlling choice and inclination, a pursuit engaged in with fondness, as poetry became to him a passion. Now I shall attempt to define my use of the word only by saying that it includes all these various ideas which I have suggested; capacity for emotion, endurance, sudden outburst, the controlling choice or pursuit in life. I am trying to outline the thought rather than define it. A writer says: "Mingling itself with all one's effort there must be that deep enthusiasm, that passion for one's work whatever it is, that makes toil easy, and holds one unflinchingly to his task." Showing how indispensable is this trait the same writer says: "Who has not seen men splendidly equipped in every particular, with fine endowments, much learning, and many advantages, yet who, notwithstanding all these, seem to accomplish nothing in the world? And why is it? we ask. Failure is evident, but from what cause? Is it not that they are too often lacking in the single trait of enthusiasm, which alone can fuse and make available one's other great qualities? The machinery is perfect, the boiler is sound, but there is no fire, and hence no steam. They have no enthusiasm themselves, hence no power to kindle it in others. Life, seemingly, so far as they are concerned, is a pitiful failure, barren of results. An intelligent lady remarked concerning one of her sons, that he had excellent natural abilities, was a fine teacher, and had all the elements necessary to success, but, she said, 'he has no enthusiasm, and will never exert himself to do that which he might, if he would, easily accomplish.'"

Is not this true of many a one? One cannot help wishing at times for some potent influence to break, even rudely if need be, the strange spell, and rouse these natures of which so much might reasonably be expected. Let it be understood that we are not advocating what is familiarly known as gush. That is one extreme. What we do urge is that mysterious something, call it what one may, which brings about great results, that something which you will always find to

have been a factor in the careers of all successful men. Indifference never wrote great works, nor thought out striking inventions, nor reared the solemn architecture that awes the soul, nor breathed sublime music, nor painted glorious pictures, nor undertook heroic philanthropies. All these granduers are born of enthusiasm. And enthusiasm is not fanaticism. Some one has said: 'It is the expiration of an inspiration.' The individual looks about him, and sees the work to be done; he looks within, and considers his own aptitudes; he looks into the future, and contemplates the possibilities within his grasp; he drinks full inspirations while his heart grows big with hope. His soul is on fire with the passion of his being, and he throws himself into his work with an energy that is resistless, a courage that is invincible, a perseverance that is untiring. He knows no rest, no failure, until he has wrung victory out of the very jaws of defeat, and stands proudly on the summit of achievement, acknowledged by the world a successful man.

Such a man was Alexander the Great. Coming to the throne at the age of twenty years, and dying at the age of thirty-three, he accomplished an amount of work that was simply herculean in proportions. He consolidated the discordant elements of the Grecian states, he conquered the Barbarians of the North, he crossed the Hellespont, he overwhelmed Darius with defeat, made himself master of Phoenecia, pressed his way into Egypt, and founded the city that bears his name. He seems well nigh omnipresent: now at Alexandria, now at Babylon, now crossing the Indus, back again at Babylon and preparing for a campaign into Arabia. Everywhere civilization took root, the knowledge of mankind increased, and the sciences flourished. We ask how one man can do so much in thirteen years, Simply because he submits himself to the power of a controlling passion that is equal to such results. Boundless ambition takes possession of his being, and he does naught else but gratify his thirst for conquest.

Such a man was Julius Caesar, who gave to the world the splendid example of crossing the Rubicon. Conceiving, in early life a passion for popularity, he made everything subservient to that end. The subjugation of Transalpine Gaul was the first extended field of his effort. In this work he was successful, even crossing into Britain once and again, and receiving the submission of a portion of the island. Pompey became jealous of his successes, and determined upon his overthrow. The critical time in his career is at hand. He is ordered to disband his army within a certain time or be considered an enemy of the state. What will he do? Apparently Pompey has everything in his favor. He is at the capital; he has the sanction of the Senate, while Caesar in Father Gaul has to deal with all the questions involved at arm's length. His decision is prompt. Having the sympathies of his army he resolves upon a movement, prompt and daring. He crosses the Rubicon, inaugurates a civil war, and in three short months all Italy is at his feet. Pushing on after his fleeing foe the battle of Pharsalia determines the fate of the Roman Empire, and Caesar is invested with unlimited power. He has gained what he sought.

Such a man was Napoleon Bonaparte, of whom it was said in his youth: "Keep your eye on young Bonaparte, and promote him as fast as possible, for if you do not he will make a way for himself." The single word intensity, describes his spirit. He was indefatigable, he was insatiable. High ambition took possession of his soul. He had no idea of moral responsibility, no conscience, no fear of God. Everything was subordinated to the master passion for place and power. Military prowess and power dazzled and bewildered him with their brilliancy. No hardship was too great, no suffering too severe, either for himself or his men, that would bring him nearer to the goal. Actuated by this spirit himself he seeks to inspire his men with the same. In time of distress we hear him saying to them: "Famine, cold and misery are the

school of good soldiers: here on the plains of Italy you will conquer them, and then you will find comfort and riches and glory." This was when the army was perched upon the summit of the maritime Alps in want of everything: and in spite of all unfavorable circumstances he descended from those dizzy heights like a torrent, and swept everything before him with resistless energy. His campaign in Egypt furnishes another instance of his indomitable perseverance. Crossing the desert amidst incredible hardships he finally stands at the base of the pyramids, only to find himself confronted by an army nearly as large as his own, thoroughly equipped and drilled. It was then that the metal of his character was made manifest in the utterance of that memorable sentence: "From the summit of these monuments forty centuries are gazing upon you." Fighting for glory as these men were, how they must have been thrilled by such a sentiment, and fired with the determination to do their best! It need hardly be said that the French were victors in the desperate engagement. A little later Napoleon finds himself shut up in Egypt by the capture of the fleet by the English. Still unquenchable the fires of his unholy ambition roll on, and we hear him saying: "We must remain here or emerge from it great like the ancients." With a grip that was unyielding, and a courage that was unswerving, and a will that could bear no checking this imperious nature came out from under reverses that would have annihilated most men, and came to the front again and again as a mighty conquerer. In his administration of the affairs of state he made the whole machinery of government subservient to his aims, and even seemed to animate it by his individual will.

What these men, I have mentioned were in arms, Stephen Girard and John Jacob Astor, were in finance:

D'Israeli, John Bright and Washington in statesmanship; Socrates, Plato, Aristotle and Bacon in literature and philosophy; Cuvier, Agassiz and Darwin in the sciences; and Ezekiel, John the Baptist,

Paul, Luther and John Knox in religion. Nor is this an exhaustive list. Every generation of the world's population helps to swell the list of those who have reached the extraordinary through the possession of a master passion. Admit that some are blessed with larger endowments than others, yet it is not genius that makes men great. It is passion: a passion not momentary and trifling, but enduring and majestic; a passion that endows one with "an infinite capacity for taking pains." That enables him to endure as seeing Him who and that which is invisible. One writer says that "a man of genius is always a man of limitless growth, with a soul smitten with a passion for growth, and open to every influence which promotes it: one who grows always like a tree, by day and by night, in calm and in storm, through opposition and high applause, in difficulty and in despair." It is not possible for everyone to be a genius in the popular sense, but in this sense it is possible. You may take an account of stock, average the possibilities, and determine upon your aptitudes, and having thus done it is within your power to set your face like a flint in the direction of your greatest capabilities, and with the raging fires of a worthy ambition pent up within your bones to pass on through fear and discouragement, and even through disaster that seems irretrievable to a praiseworthy success. Remember always that mediocrity lies along the common level of ordinary attainments, and that it requires no great skill or push or perseverance to make progress along the pleasant, winding, valley path that skirts the mountain. But to reach the extraordinary you must take your staff in hand, and turn your back on easy going pleasures, and climb the rugged steeps of some Matterhorn of difficulty, amidst blinding snows and stinging cold, and along the brink of yawning chasms, and unless you have faith in the value of the achievement you will never make the outlay necessary to secure it.

Having said so much upon the importance of a master passion I must emphasize the fact, implied all along, that in order to satisfactory progress the passion which controls us must be worthy, both in its aim and spirit. The aim must be honorable, and the passion a genuine enthusiasm for the right. Else we can never be sure that the final outcome will be such as to immortalize our names. With the passion of our being in the wrong direction we may toil never so hard, and endure never so bravely, only to find at last that we have succeeded in making ourselves notorious rather than illustrious, infamous rather than famous. Those are true words upon the lips of one of Shakespeare's characters:

"Cromwell, I charge thee fling away ambition,
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by it?"

To make my meaning plain it is only necessary to mention in connection the names of such as Nero and Washington, the bloody Mary and Ann Haseltine Judson. These were all persons who had a master passion, yet we look not upon all of them in the same light. How true the poet's words:

"Who aspires (that is in the ignoble sense) must down
as low,
As high he soared: obnoxious first or last to base-
est things."

Napoleon found it so. For a season he rode upon the crest of the wave, and it seemed but a question of a little time when he would be the autocrat of the nations. But simply because his ambition was an unworthy one, because the passion of his being was kindled at forbidden altars, there came a time when he met with a Waterloo defeat, and the night of his captivity settled down in humiliating darkness upon the day of his supremacy.

In order that the aim of one's being be true, and the flame of one's passion pure, selfishness must be elimi-

nated. He must live for others, not himself. Byron's fame is tarnished by his selfish yielding to imperious lust. A shadow perhaps not quite so dense rests upon Goethe from a like cause. Burns receives admiration mingled with pity that he who could do so much could not control his taste for drink. The lustre of the name of Stephen Girard is not what it might have been, though his posthumous benevolence was great, from what we know of his absorbing greed for gold in life. It will always be a question whether he would have left so much to Philadelphia if he could have seen his way clear to carry his wealth with him when he crossed the River. In these days it is often remarked with what alacrity men assume the responsibilities of official position, even begging the privilege of serving their country in places of power. Perhaps it cannot be known how much of this ardor would be abated if there were no fat salaries connected with the offices. We have a suspicion, however, that such eagerness is not wholly the result of disinterested benevolence. How few really unselfish souls there are! Yet it must ever remain true that an untarnished fame is the result of an unselfish purpose unselfishly executed. "Let all the ends thou aimst at be thy country's, thy God's and truths."

Yet this is far from saying that we should not put self into our work. First determine in what direction outside yourself the trend of your life should be, and then give yourself to the attainment of the object thus decided upon with the completest abandon. It is told of Brinsley Sheridan that when he made his maiden effort in Parliament one of his friends said to him: "I don't think this is your line. You had better have stuck to your former pursuits." Sheridan felt this keenly for a time, but suddenly started up with the exclamation: "It is in me, and it shall come out of me." Instead of yielding to a sense of shame on account of a single defeat he made this very failure a reason for renewed diligence. Seven years pass away, during which time he never lost sight of the end to-

ward which he was striving. With all the power he possessed he gave himself to its attainment. He then appears again upon the floor of Parliament, and the impression made is so profound that at the close of the speech an adjournment is ordered to give that dignified body time to recover from its intensity of feeling. The thrill of that hour lingered in the minds of the participants for a score of years, and it was even said to be the greatest speech delivered in the memory of man. His magnificent success was the result of the combining of all the forces of his nature upon a single point, and the firing of the whole being by the consciousness of inherent ability. Had his aim been entirely beyond himself his success would have been still more brilliant. As it stands his example enforces the point we are now considering, that all there is of one's self must be thrown into his work if he is to rise above the common level.

"All is concentrated in a life intense,
Where not a beam, nor air, nor leaf is lost,
But hath a part of being."

The work in general is the same. If your work differs in any essential degree from that of your neighbor it will be because of the personality you have thrown into it. Speaking of delivery upon the stage one says: "It makes a great difference to the force of any sentence whether there is a man behind it or not." So it makes all the difference in the world in regard to any given work whether there is a man behind it or not. All machines in good order, doing the work for which they are built, stand upon an equality of grade. No one of them has a personality to cause it to rise above its fellows. Since you are a living being, and not a machine, let that fact be known in the character of the work you turn out. Vitalize it so that it shall pulsate with an intense, throbbing life, all your own. Dump the old dead engine into the ditch, and move the train by the force of an engine that

has fire in the furnace, hot water in the boiler, and steam in the cylinder.

In what I have now said I have tried to show the necessity for a master passion in life in order to the realization of any ambition, worthy or unworthy. That in order to an honorable distinction the controlling passion must be worthy in aim and spirit, lifting men toward the heights rather than hurling them into the depths. It needs no argument to prove that ambition may lead in either direction.

“Wild ambition loves to slide, not stand,
And fortune’s ice prefers to virtue’s land.”

But Young puts it truly when he says: “Too low they build who build beneath the stars.” I could have said that much had I been a pagan philosopher instead of a Christian minister, and I fear there is a great deal of so-called preaching at the present day that differs in no appreciable degree from the ethics of Socrates. Standing upon this common ground of humanity where the wise and honorable of all ages have ever stood, I wish to advance to still higher ground along the rugged steeps of self-denial and sacrifice trod by the model Man, and by those who have sought fellowship with Him in his humiliation and in His glory. David exclaims: “The zeal of thine house hath eaten me up.” Measurably true in his own experience it was absolutely true in the life of Him of whom it was intended as a prophecy. The master passion of David, typifying that of Jesus Christ, was “the zeal of thine house.” And furthermore it was a passion so mighty in its sweep that each of them could say, “It hath eaten me up.” Without separating these for individual treatment let us seek to grasp as far as possible the scope of the thought, or rather for a little time let us give ourselves up to the contagion of its influence. Ponder the words. Let them get a hold on your consciousness, and filter down through the intellect and heart until the very fibres of the soul are gripped by the tremendous thought: “The zeal of thine house hath eaten

me up." Coming under the sway of the emotions thus aroused we shall begin to feel how unworthy of our creation, and of our destiny, and the possibilities of our nature is any aim lower than the highest; and that we have reached the highest only when we have subordinated every selfish interest to the one supreme purpose of glorifying our Maker, and advancing His kingdom in the world.

"Life's but a means unto an end—that end, beginning, mean and end of all things—God." Revolving this thought we find our hearts enlarging with the idea of the divine immensity, and we see creation groaning for the day of its deliverance, when God shall be all in all. It is neither the pantheism of benighted heathenism, nor the etherialism of modern, enlightened, philosophical theosophy that holds us with such a mighty grasp. But while the one talks blindly of annihilation as the supreme good, when the universe shall be swallowed up in Deity; and the other talks mistily, as well as mystically, of the unison of the spirit of man and the spirit of God, ignoring the indisputable fact of alienation; the living Word comes to us with a thought that is big with inspiration. In voluntary submission to the divine will, in diligent endeavor along the lines of the divine purposes, in loving and self-sacrificing devotion to the divine Being, we find the supreme end of life, the noblest motive to action, the mightiest impulse for the heart, the most substantial enjoyment for time, the brightest hope for eternity. This, indeed, is sublime. "The zeal of thine house hath eaten me up."

Among the designs in church decorations we sometimes see the cross and the flag linked together. And what, indeed, could be more fitting? The flag, the symbol of all that we as Americans hold most dear, the grand old flag that has floated at the masthead of the ship of state for more than a century; and the cross, the symbol of the Christian faith, the true palladium of our liberties, the foundation of our nation's greatness, and the chief element of her glory. The

difference between France and America today is the difference between a flag linked with the cross and a flag divorced from it. And what is true of the nation as a whole is true none the less of the constituent parts of the nation. Fling out your banner to the breeze, O individual citizen! Glory in your freedom of action and of will. But at the same time see to it that athwart the stars and stripes of your individual preferences there be thrown the blood-stained banner of the cross of Calvary. Let that symbol be the palladium of your liberty and the limit of your freedom. See to it that every thought be brought into captivity to the will of Christ, and that your freest will be to do the will of Him that sent you and to finish His work. Remember these words of another: "Never for a moment allow yourself to believe that there is any necessary antagonism between success and downright integrity of character—uprightness of heart and life." And furthermore, remember that the only sure standard of uprightness is the word of Him who spoke as never man spoke. Study that life on the human side. Notice His singleness of aim, His unwearied activity. Ponder those catch words of His character: "Wist ye not that I must be about my Father's business." "My Father worketh hitherto and I work." "My meat is to do the will of Him that sent me." "Not my will but thine be done." "Father, into thy hands I commit my spirit." Meditate upon His patience, and forbearance and unselfishness. Then study the same life from the divine side. Witness His power. Take note of His authority. Meditate upon the grand simplicity and the simple grandeur of His being. Hear Him speak as never man spoke. Watch the winds and the waves obey Him. Mark how there comes a time when His enemies durst ask no more questions. Gaze upon the panorama of the future as it is unfurled to the view of His wondering disciples. Let the ozone of the spiritual atmosphere surrounding Him vivify your own soul. Let the enthusiasm of His life fire you with a burning zeal, and above all let the fact control

you that without Him you can do nothing. You cannot purchase eternal life, you cannot inherit it, in and of yourself you have no right to it. It is the gift of God through Jesus Christ. When once you have reached this position you are ready to begin life—not before. Then you stand where you can do your best. A writer has said: “A man who accepts heaven as a gift is full of divine enthusiasm.”

I am trying to deal with the roots of things, seeking to bring into view foundation principles. I ask you, therefore, just now to consider the root idea of one word which has often been repeated in this discourse, the word enthusiasm. It is a derivative of a Greek verb meaning to be inspired, and the fundamental idea of that word is suggested by the words in and God. To be inspired of Deity. Enthusiasm then is the fulness of God, and that is just the thought of the apostle in one place; “Being filled with all the fullness of God.” “It is good to be zealously affected always in a good thing.” It is good to be passionately exercised, with that passion which comes from the indwelling of the divine Spirit. At the time of the Savior’s ascension the disciples were in a measure qualified for their work. They had been converted, they loved their Lord, they had received their commission to go out and proclaim the glad tidings. One thing only was lacking, and because of that lack they were like the engine, perfect in every part, but motionless for want of fire. There came a time when they were endowed with power, when they were filled with the Holy Spirit. Then they went forth, and they were invincible. Before that they were weak as water, timid as children. The stoutest of them were ready to flee at sound of a maiden’s sneer. Now they are unconquerable, and like the old guard of history, they can die but they can never surrender. The work of the introduction and establishment of Christianity was a task unparalleled in history, and because of the indwelling of the divine spirit their success was equally unparalleled. Their ardor knew no bounds, their per-

severance was limited only by death itself, and their endurance of suffering for the sake of the cause they loved was exceeded only by that of the Man of sorrows Himself. "They endured as seeing Him who was invisible." The zeal of the Lord's house consumed them. They knew no defeat because He for whom they toiled was in them and they in Him. They were enthused, filled with God.

A young inventor spent every dollar he was worth in an experiment. For this folly, as it seemed, he was mercilessly ridiculed by the public press. Without a penny in the world, with a sickly wife, and an illy furnished home, and popular feeling against him, the outlook was dark, indeed. We are told that he went into his chamber, and buried his face in his hands. At length, with a fiery heat flashing through his body, he stood erect. "It shall succeed. I'll make them understand." With this dogged determination he set to work, braving everything for six long years, till he achieved success, and the jeers of a fickle people were changed to praise. As he wrought under the inspiration of an earthly influence so the apostles, divinely inspired, went forth to their work, and the success achieved can never be repeated till the church of God once more opens their hearts to receive the influences of the Spirit.

Have we stopped to reflect upon the influence which the young people of today will have upon the conditions under which the workers of the twentieth century shall perform their labors? As we stand in the waning shadows of our own country (1891), and compare our privileges with those of the people who lived at the beginning of the century we can but marvel at the wonders God hath wrought. But with all this gain as vantage ground what may we not hope for in the years to come. If the world shall stand so long may we not hope, before the twentieth century shall begin to wane, to see the saloon as much of an outlaw as piracy now is on the high seas of the world? May we not hope that before another century of his-

tory is recorded it will be considered in public sentiment as unseemly for a christian to use tobacco as it would now in this land for him to use intoxicating liquor as a beverage? For surely the liquor traffic and the tobacco habit have no place in an enlightened Christian civilization. Nor are these all the questions before us today. A whole swarm of difficult problems are already buzzing about our ears, and one of two things is sure to follow. Either they will bring us stores of honey, in their careful handling and solution, or, roughly dealt with, they will sting us unmercifully, if not to the death. Have we stopped to reflect that the whole trend of the nation's progress for the next hundred years will have been determined beyond recall during the first half of the century? That this is a fact all history and all analogy warrant us in believing. In the olden days of log cabins and fireplaces they used to put into position an immense back log that would last for days, before which they could pile the lighter material from hour to hour. Put this fact just stated, that the trend of the nation's history for the next century is to be determined within the next fifty years, into the fireplace of your heart. What material for the lasting fires of a genuine enthusiasm! Though you who graduate this year from our institutions of learning will not be permitted to take part in the nation's next centennial, yet you and those with you in the land of the same age, if permitted to live the allotted three score years and ten, will have the greater responsibility of putting into that celebration all its essential features of glory or of shame. I have somewhere seen the statement that in no country is the ideal side of life, what one may venture to call the heroic element in a public career, so ignored by the mass and repudiated by the leaders as in our own. The materialistic tendencies of the age are alarming. It should be your mission and your ambition, too, to prove to men that there is an ideal, a heroic side of life: that man does not live by bread alone, that it is not all of life to live, nor all of death to die. The cultured mind, if practical, must

always control the uncultured. It is for you therefore, under God, to settle the most tremendous questions that have ever engaged the human mind. You stand upon the summit of the generations and will have to deal with problems for which the world till now was unprepared. The world is now ready, and the task is yours. I am not speaking by poetic license, I am not dealing merely with poetic fancies, I would not bewilder you with glittering generalities; I speak the sober truth when I say to you that upon your shoulders press responsibilities such as no generation of young people were ever before called upon to carry. And by consequence there are within your grasp privileges and possibilities before unknown. Only by a clear understanding of your work, and by means of the divine inbreathing which I have tried to emphasize can you bear these burdens and reap these rewards.

Two or three years ago a prominent pastor in this country presented to a body of students this thought: 'That the development of the moral and religious movements of the earth has been by epochs, and that every epoch was centered about a man and that the man was always a man of faith. And further, that the movements that await the achievements of 'the life of faith will be reared, not in granite or marble, but in the souls of men, redeemed men; they will shine in galaxies of heavenly civilization.' I wish you to grasp this thought, that during the next fifty years there will be epochs of development in the history of our nation, far reaching epochs that will affect not ourselves only, but the destiny of the race as well. And some of the young people of today will be the centers around which these epochs will crystalize. Perhaps some one who hears my voice will yet stand upon dizzy heights of attainment where nothing but the grace of God could have brought him, and nothing but the helping power of the Almighty can sustain. There is no question but that some men are worth more to the world than some other men. At a certain critical period of Israelitish warfare King David resolved him-

self to go upon the field with the army. At once the people cried out: "Thou shalt not go forth, for if we flee away they will not care for us, neither if half of us die will they care for us, but now thou art worth ten thousand of us." Better lose ten thousand ordinary men than one David. It is said that Wellington considered Napoleon worth forty thousand men. An ancient general heard his men nursing their fears with thoughts of the greater numerical strength of the enemy. Drawing himself up before them he exclaimed: "And how many do you reckon me to be?" Young men, young women, how many do you reckon yourselves to be in the conflict of the ages which is upon us? I would not inflate you with any gaseous distention of fictitious superiority, but I would rouse you to a sense of the opportunity within your reach, by the favor of God and dependence upon his strength.

"Press on! For it is Godlike to unloose
The Spirit, and forget yourself in thought:
Bending a pinion for the deeper sky,
And, in the very fetters of your flesh,
Mating with the pure essences of heaven.
Press on!"

Your motto is a suggestive one: "Attempt not, or accomplish thoroughly." Better not begin at all than to undertake some important work in a listless, half-hearted way which will predetermine failure. Only the possession of a master passion will enable you to carry out the spirit of that motto. Undertake great things, throw your very being into your work, persevere with unflinching interest to the most thorough accomplishment of your task, and your lives shall tell mightily for the glory of God and the good of humanity.

THE GROWING TEMPLE—A HABITATION OF GOD. A STUDY IN SPIRITUAL ARCHITECTURE

It happened one day that a band of explorers in an unknown land came upon a strange anomaly in house building. At first they supposed it to be a dwelling of somewhat unusual dimensions. The work had not yet progressed far enough to reveal fully the design of the builder. But the more they studied it, the more they were impressed by the scope of the plan, and the magnificence of the structure. The foundation was broad and massive and well laid. The material for the superstructure was of a peculiar nature, like and yet unlike that of the foundation. The stones were symmetrical, white and clear as Parian marble and placed in order upon the foundation with marvelous precision. The structure had some of the characteristics of a king's palace, and then again it reminded one of a stately cathedral. But a closer inspection revealed the greatest marvel of all. The foundation was seen to be alive, and to have the ability to project its own life and nature into the stones that were laid upon it; so that they in turn lived, and were gifted to a certain degree with the power of transmuting other material into their own nature, and fashioning it into the building. Thus the walls were gradually but steadily rising from the foundation, growing rather than being built, and ever manifesting more and more the skill of the architect and superintendent. Where the work had sufficiently progressed the style of ornamentation was seen to be beautiful in the extreme. Arches and entablatures resting upon stately pillars, gave the sense of stability, while gold and silver and precious gems of all hues shone resplendently on every hard. Such is the parable of God's spiritual temple as outlined in his Word. May the All-wise lead us in

a devout meditation upon the leading features of this habitation of God through the Spirit.

1. As to the Foundation. Speaking through the Prophet Isaiah the Lord says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Even so far back as Jacob, in his blessing upon his son Joseph, we find a reference to 'the stone of Israel.' The psalmist speaks of 'the stone which the builders rejected becoming the headstone of the corner,' and the Master quotes these words as applying to Himself. Peter adds, in his sermon on the day of Pentecost, that 'there is none other name under heaven, given among men, whereby we must be saved.' Paul declares that the Ephesians, converted to God, are resting upon the very same foundation as the apostles and prophets built upon, Jesus Christ himself being the chief corner stone.' And Peter, writing to the dispersion, speaks of Christ as a living stone, disallowed indeed of men but chosen of God, and precious, upon which foundation the spiritual house is builded. The whole trend of Scripture teaching emphasizes the truth that out of Christ, and apart from Christ, we are nothing and can have nothing which can commend us to God. Others may attempt to build upon some other foundation, but 'their rock is not our rock, our enemies themselves being judges.' Christ is absolutely the only foundation for the individual christian as for the visible, spiritual house, which is growing unto a holy temple in the Lord.

"On Christ the solid rock I stand,
All other ground is sinking sand."

2. As to the material for the Superstructure. In Pauls' first letter to the Corinthians, speaking particularly of those who assume to be laborers together with God upon this spiritual building, he suggests the possibility of placing upon the true foundation a variety of material: wood, hay, stubble, as well as gold, silver, and precious stones. But he solemnly asserts that a

day is coming which will try the work of every builder for God. He himself has been busy laying the foundation, preaching Christ and Him crucified as the only hope of the sinner, the only foundation for a spiritual church. He has put very few stones in place in the visible church. Crispus and Gaius, and the household of Stephanus, are all that he recalls of the Corinthian church whom he has baptized. Let those who are giving all their energies to increasing the membership of the church take heed how they build. Not only is it important to have a sure foundation for the building but to use the right material for the superstructure. Only the most costly material should be placed upon a foundation of such transcendent value. Peter characterizes the material as including those who have come to Christ as the living stone, and by Him have themselves been made alive. Throughout the ministry of the apostles as recorded in the Acts we find no mention of additions to the Church save of such 'as were ordained to eternal life,' 'whose heart the Lord had opened,' so that they 'gladly received the Word.' This being the universal practice of the apostles in their work, we may well ask: How did they come to exercise such care in the choice of material? Surely, they must have received common direction from their common Lord, for Christ is not only foundation but architect and builder of His own church.

In this connection let us notice those confessedly difficult words of the Master to Peter as recorded by Matthew, in answer to Peter's confession: "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Just here it may be well to note

that the New Testament teaching gives us two aspects of this building of God: that of the invisible, mystical body of Christ, represented by the apostles as the outgrowth of the ages, and only to be completed in the final consummation of all things; and that of the visible organization which Christ also called the church, and declared that he would build at some period later than his conversation with his disciples. In architectural phrase we may say that the ideal church, the local church (if such could be found) which is built according to the plan of God, is a model of the larger, more perfect, spiritual, mystical temple; so that if we can rightly apprehend the constitution of the church we shall have no difficulty in determining the nature of that spiritual house, that holy temple, referred to by the apostles. As to the foundation laid, Jesus Christ; and the material used, souls made alive by Jesus Christ; and the use to which the structure is put, a habitation of God through the spirit; and the ultimate design, the praise of the glory of His grace. Now we say that if the human judgment of the material were infallible, then the visible, local church of Jesus Christ, and the invisible, universal spiritual building, the mystical body of Christ, would be identical. These reflections may help us as we turn our attention to a careful and prayerful study of the words of Christ under consideration. Note that Christ is here speaking of the superstructure, and not of the foundation of the building, which he proposes to construct; the material which he will have placed upon the foundation already determined from eternity. For the moment the foundation loses Himself in the builder. In His mind's eye is the church which He is to build in the near future, an institution not yet established in visible form, but when formed to be built, of course on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. Note that we are not here seeking to minimize the character of Christ, or curtail his work, but rather to enlarge our conception of Him in both directions, as we drop the thought of Him as the foun-

dation, and consider Him as the builder, the very architect and designer of his church, whose province alone it is to determine the kind of material which shall be used in the superstructure which shall be reared upon the Rock of Ages. With this view before us the papal dogma that Peter is the foundation of the church, and the idea very prevalent among Protestants that Christ intended to call attention to Himself as the foundation, are both seen to be equally at fault, and without sanction. Let us interpret His words from His own standpoint of vision. He is anticipating the time when, through the apostles and succeeding workers He shall build His church, and He makes careful provision that His workmen may understand the kind of material to be used in the erection of the building. Concerning the foundation there can be no question, God has seen to that from eternity, but what about the material? Upon this question Christ is most explicit. When, at the beginning of the Master's ministry, Andrew brought to Him his brother, Simon, Jesus said to him, "Thou art Simon, son of Jona, thou shalt be called Peter." Not that he instantly changed his name. Here was the recognition of his earthly relationship to his brother, together with a manifest allusion to the sinful, wavering, unstable nature which he had inherited as the son of Jona. At the same time there is a prophecy of a coming day when he shall have a spiritual apprehension of truth which shall revolutionize his old nature, causing him to become a new creature, firm, and unyielding in his convictions of duty as the undergirding of the everlasting hills. Time passes on until Peter has met with this experience: light from above has streamed in upon his soul, and he understands the character of Jesus as never before. He has become partaker of the very life of the living stone, the true foundation, and it is significant that at the very moment of Peter's public avowal of his faith Jesus says to him, "Thou art Peter." As much as to say: "I told thee once that thou shouldst one day be so changed as fitly to be called

a rock, and now the time has come. Thou art a rock." In order to a proper understanding of this passage we must not only have the same conception of the church which Jesus had at the moment, but the same conception of Peter. He is not now thinking of Peter as the son of Jona, in his earthly relationship, nor yet in his official relation to himself as an apostle; but rather in his new relation of sonship. The Father had spoken to him, and by the illumination of that hour he was forever changed from his former self. He had apprehended the truth as it was in Jesus and was henceforth to be under its domination. No longer the son of Jona, fickle and wavering and unreliable; but henceforth Peter, unyielding as the rock in his adherence to duty. And so the Master speaks to him as He never could have spoken to him in his unregenerate state. To this effect he now addresses him:

Simon, son of Jona, thou art rock. I will soon begin to build my church, and then I will place thee upon the foundation as a specimen of the material which I wish to have wrought into the building, and upon thee shall be placed others of like nature, regenerate men and women, and thus shall the walls of the spiritual house gradually rise, fair as the marble from Paros, and garnished with gold and silver and all manner of precious gems." Peter was not the foundation, he was not even a part of the foundation. But when the master Builder, on the day of Pentecost would begin the erection of the visible church, Peter the regenerate, and his fellow disciples regenerate also, were laid upon the foundation, the first course of masonry; and as rapidly as men and women came to a knowledge of the truth, and gladly received the Word, they were added, and thus the church grew from day to day. Dropping the figure employed, and presenting the truth in catagorical form, Christ taught the absolute necessity of a regenerate membership in the organization and development of the church. As another writer has phrased it "All who are properly brought into Christ's church are seen here in the plan,

as ever after in the erection, to be experimental believers, in whom, as in Peter and Paul and all the first Christians, Christ is divinely revealed."

3. As To the Durability of the Building.

Christ declares of the church built according to His plan; "The gates of hell shall not prevail against it."

(a) There is no inherent weakness in a church thus built to render it vulnerable. Such a church must stand for all time, a specimen of spiritual architecture, a spectacle to angels and to men.

(b) There is no power in the spiritual world mightier than Jesus Christ. He is the foundation, the architect, the builder, the defender of His church; and as the great captain of our salvation He will care for His own until that Day. The church made up of living stones shall stand against all possible assault. Thus preserved by the laws of construction from the danger of disintegration, and defended by the grace of the Almighty from all possible attacks of the enemy, the church built by Jesus Christ shall stand throughout the ages, impregnable.

"Hallelujah! life nor death,
Powers above, nor powers beneath,
Monarch's might, nor tyrant's doom,
Things that are, nor things to come,
Men nor angels ere shall part
Christ's own church from Christ's own heart."

But the practical realization of this ideal among men is faulty, through the errancy of human judgment. As we have already noted, the visible church is not the perfect model of the mystical body. Since so many of God's professed workmen put into the structure perishable material, as wood, hay and stubble, we may expect sooner or later to see a dilapidated building given over to ruin. The old saying that a Baptist church can never die was based upon our

acceptance of the law—spiritual stones for a spiritual building. Rotten material will work disaster in a Baptist church as surely as in any other. It is only of the spiritual house that the promise is given: "The gates of hell shall not prevail against it."

4. As to the Self-Governing Power Entrusted to the Church.

It becomes one to speak with modesty upon a passage which has puzzled the wisest and the most devout: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." If what we have said be true of Christ's viewpoint of Peter as merely a specimen of the material He would have used in the building of His church, and not at all as an apostle in his official capacity: then Christ could not have gone on to designate him individually as the chief of the apostles, to be entrusted as His vicegerent with the supreme authority of the kingdom of heaven among men. It thus becomes evident that there is no ground here for the papal dogma of the primacy of Peter. On the contrary, if we accept the idea that Christ had in his mind the concept of the ideal church, as a company of the regenerate, living only to carry out the will of the Holy Spirit, then all is clear. Not to Peter as an apostle, but to the church thus ideally constructed is given the keys, the symbol of authority; and in so far as its official acts are the expressed will of regenerate, Spirit-led souls, those acts are ratified in heaven. Again laying aside the figure, and assuming the form of categorical statement, the supreme Head of the spiritual body delegates to the local church the right of self-government. Not to Peter in his official capacity, not to the Pope as Peter's successor, not to any hierarchical body of men, usurping the authority of Jesus Christ, and lording it over God's heritage: but to the individual, local church is given the right to govern its own affairs, ever keeping

in mind its own subjection to its supreme Head, Jesus Christ. "One is your Master, even Christ, and all ye are brethren." Quoting once more from a well-known author: "Such an organization its Head can wisely entrust with self-government. Its members are part-takers of the divine nature, inhabited by the divine spirit, and will be led by the Word and Spirit in their action; and hence our Lord closes His teaching here with the promise that when His building should have been erected as the visible seat of His reign, called the kingdom of heaven, He would give its keys to its own Petrine members—keys by which we admit and exclude, being, in the figurative style of the great Teacher, the symbol of government." By a subtle, though very natural, change of thought we have before our mind's eye no longer a house merely, but a home, the habitation of God through the Spirit: and the people of God no longer so much a structural part of the building, as component parts of the family living in the home, enjoying all the sweet amenities and sharing all the responsibilities of the home life. The spiritual house is tenanted by the household of faith, managing all the minutae of the home life, presided over by the Holy Spirit as sole authority. And this household of faith executing its legitimate functions, receiving into and excluding from its fellowship according to the attractive or repellant forces of the inward life.

5. As to the Gathering of Material.

The command is to go into all the world. All nations are God's quarries, and true heralds of the gospel are His workmen; and continually the material is being gathered, and placed upon the true foundation, and the building is steadily growing unto a holy temple in the Lord. What a mighty impulse to missionary effort in this thought! The structure of the spiritual house is composite. The Syrian, the Arabian, the Asiatic, the Ethiopian, the European, the Italian, the Anglo-Saxon, the dweller in the uttermost parts of the earth,

and the inhabitants of the islands of the sea shall all furnish their quota of material for the palace of the King. And soon the building shall be completed, magnificent and glorious enough to grace the streets of the new Jerusalem. Meanwhile every redeemed soul a living stone, every redeemed soul a quarryman for God ,a builder under direction of the master Builder. With what enthusiasm should we toil, "every one helping his neighbors, and every one saying to his neighbor, be of good courage!"

THE NEW AMERICA.

In our discussion of this theme I shall use the term America to indicate the territory comprising the northern half of the American continent; North America, as distinguished from South America. In relation to government I shall have reference to the United States, the dominant power; leaving out of the question altogether, both Canada on the North and Mexico on the Southwest. And at the very outset we may note that this definition is a characteristic of the New America. When America was first discovered, and for eventful years afterward, the United States was not on the map. The title to the territory was claimed by England, and disputed presently, not only by the colonists but by Spain and France. Since the landing of the Pilgrims on Plymouth Rock time enough has elapsed for the making of history, especially when we recall the speed at which men live in modern times. The time has already come when we must needs speak of the Old America in describing the New.

For many years after the recognition of the United States government by other nations it was inconspicuous; not to be reckoned with particularly in shaping world policies by the dominant powers. A plucky little nation indeed, which had earned its right to a separate existence by its successful passage at arms with the mother country. But the wisest diplomats of those early days never dreamed of anything colossal in the way of power in the wilds of America. Ours is a heritage provided for us by our fathers at infinite cost of labor, and hardship and sacrifice. The very first stages of the history of any people that achieves greatness are often of dramatic interest and power. Go back for a moment with me to an incident connected with the discovery of America by Columbus. The scene is laid

in the open sea of the broad Atlantic, as yet unexplored, in 1492. A little fleet of three diminutive vessels, with only 126 souls all told. They have been sailing for months upon an unknown sea, and what appears to most of them a wild goose chase, if not a fool's errand. It is a company, you might almost say a rabble, of superstitious, uncultivated, undisciplined men. They had been upon the point of mutiny for days. Columbus is enthusiastic in his belief that if they pursue their course unchanged they will, ere long, reach land. While in this restless, mutinous condition, ready to catch at any augury suggestive of change, they discover the flight of a flock of parrots across the bow of the boats diagonally toward the southwest. This is at once taken, and insisted upon, as an omen, and the direction of the fleet is accordingly changed. The intrepid navigator yields to the inevitable, and in due time the West Indies are sighted, and upon a later voyage Columbus reaches the mainland of South America. That moment on shipboard when the flight of birds was leading the admiral to consider the question of changing his course, was one of the most critical periods in the history of modern civilization. As has been truly said: "Never had flight of birds more important consequences." If Columbus had kept his original route he would have entered the warm current of the Gulf stream, have reached Florida, and thence perhaps have been carried to Cape Hatteras and Virginia. The result would probably have been to give the present United States a Roman Catholic, Spanish population, instead of a Protestant, English one; a circumstance of immeasurable importance. Thus the flight of birds, humanly speaking, determined the first settlers on the new continent, and its distribution between the Latin and Germanic races." But from the viewpoint of the supernatural we may assert that the All-wise overruled the superstitions of men for the furtherance of his own plans; that it was really the hand of Providence which changed the course of Columbus' fleet, and so determined the trend of a nation's

destiny. By a circumstance apparently so insignificant the great explorer took possession of the South American continent in the name of the Roman Catholic potentates of Castile and Leon, and North America was left free for occupancy by Protestants. In the light of history it is a question of tremendous import whether a land is to be peopled by the Spanish or English, and whether that people shall be dominated by the Roman Catholic or the Protestant faith.

But now another question arises. Shall the new world become merely the expansion of old England? So that in fact we shall have New England in America? This might have been. Suppose, for instance, that the English had established their colonies and ruled them in such a way as not to have aroused the spirit of revolt, and so have retained the loyalty of all their subjects on American soil, and then had adopted the policy of repression for other nations. How different then from the America of today!

Another possibility seemed more likely of fulfillment. Shall the new world become merely a repetition of the old in the multiplicity of languages and forms of government? Shall all the nationalities of Europe as well as the British Isles transplant their languages and customs and forms of government, and found their dependencies on American soil? In such a case we should have had simply a new edition of Ireland, Scotland, England, Wales, Austria, Russia, etc.: a transportation of the old to a wider sphere. This great land broken up into diminutive empires, and kingdoms, and principalities, and duchies and cantons. A new language to be learned at every stage of one's journey across the country. At the first it looked as if it might be so. The English Episcopalians of the higher class in Virginia, the Holland Dutch in New York and Pennsylvania, the Catholic French in Canada and along the great lakes, and also in Louisiana and Northward, and the English puritans of the sturdy yeoman class in the vicinity of Plymouth Rock. A good beginning for a polyglott people which would

have required the iron hand of a Bismarck to weld into unity.

Another problem to be wrought out in America was that of religious liberty, but the history of the old world had conclusively proven that religious liberty cannot exist where the Roman Catholic church has sway. The two have ever been irreconcilable in principle. The absolute supremacy of the head of the church, the Pope, cannot exist in a land where every individual has the right to think according to his own pleasure on religious subjects. If America were destined to become the land of the religiously free, then, from the first it must be free from the yoke of Romanism. A part of the mission of Columbus was to make Roman Catholics of the people of those lands which he should discover.

How essential then that the grip of Rome should be kept from this new world. We have seen how the danger was averted by deflecting the course of Columbus' fleet just enough to the southwest to avoid the discovery of North America.

But even this might not have availed if the French had been permitted to enter and gain possession instead of the Spanish, for in essence Romanism is the same in whatever guise. During the early part of the seventeenth century a carefully concocted plan was laid by the French to take possession of all the inland portion of the continent, confining the English puritans and aristocrats to a narrow strip along the Atlantic coast. To this end a line of forts was to be erected, extending the entire distance from Quebec on the north to New Orleans on the south. Many of these were built, and the fact that flourishing cities have since been built near the sites of these forts is proof of the strategic importance of the points selected. Of these may be mentioned Natchez, Vincennes, Peoria, Fort Wayne, Detroit, Ogdensburgh and Montreal. After holding this territory for a century the French ceded it to Spain by whom it was held for an-

other hundred years. So that for two hundred years by far the greater part of North America was held by Roman Catholic nations. And during all this time it remained practically a wilderness. At the beginning of the nineteenth century, when the English began to cross over the Alleghanies, the French Catholics of Canada sought to stem the tide of English western emigration, evidently desiring to keep ecclesiastical hold of the territory, though they could no longer lay claim to it politically. Had the French allies of England been victorious in the war of 1812 the whole Mississippi valley would probably have been under the control of the French Romanists to this day, as has been the case to so large an extent with Canada. The victory of Commodore Perry on Lake Erie in 1813 has a wonderful significance in view of this probability. Once more America was saved from immanent danger of the Papal yoke.

The way to such a consummation had previously been providentially prepared by the sale of all this inland territory known as Louisiana to the United States by Napoleon in 1803. By this sale, in order to spite a rival power, Napoleon all unwittingly, no doubt, secured for the United States the Protestant faith.

What have we in America by the year 1820, two centuries after the landing of the Pilgrims? The new land is already beginning to be old. The United States has become fully established as the ruling power over the greater part of its territory. It has a recognized standing among the nations of the earth. The war of 1812 has finally settled the question with England, and she henceforth pays due respect to the authority and power of the government this side the water. It is also a time of domestic tranquility and peace. The first opportunity it has had for self valuation and development of resources. There is a growing consciousness of life and power. There is liberty, joy in freedom from control of other nations, and a manifest disposition for the conquest of its new territory in the west. The people for the most part are agricultural

in their pursuits, quiet and unostentatious in their ways. Slavery is characteristic of the south, free labor in the north, with no disposition apparent to disturb existing conditions. This is the America of 1820 to 1860, its autonomy as a separate, independent government recognized since 1783, and its trend of progress as well as its general features permanently established, so far as man could foresee. The thirteen millions of her population settled down to a steady, peaceful development of its own. It was a growing giant, but as yet unconscious of its strength. The people wore homespun, they rode in ox-carts, they used the old flint lock guns, they carried their tinder boxes and their warming pans, they sat by the open fireside, they studied the Bible, and for recreation read Bunyan's Pilgrim's Progress, Baxter's Saint's Rest and Fox's Book of Martyrs.

But forces were in operation which were destined to work a marvelous revolution, and constitute a New America almost before the Old America had found its place upon the map of the world. Soon after 1860 came the attack upon Fort Sumpter, and that awful, fratricidal, four years war, which entailed such tremendous cost upon the entire country, and seemed to promise only irretrievable disaster for both North and South. Yet, when the din and smoke of battle had cleared away slavery was gone, and the recent years have revealed the overruling hand of Providence for the lasting good of the nation.

Following the years of reconstruction came the years of expansion in many directions. In the line of invention and manufactures the lucifer match had already superceded the tinder box and flint, the stove had taken the place of the warming pan and the fireplace, while the cotton gin had made cotton king in the South. The application of steam and electricity soon revolutionized our modes of travel and of labor. The time was when the Erie Canal was a great achievement, connecting the East with the then far West. Now

we have several trans-continental lines of railroad, running their de luxe limited trains at the average speed of thirty to forty miles an hour from the Atlantic seaboard to the Pacific; furnishing en route all the luxuries of the best hotels. For local travel the ox-cart and the lumber wagon have given place in turn to the horse and carriage, the automobile and the air-ship.

Irrigation is rapidly displacing the great American desert with thrifty farms, and waving grain fields and fruitful gardens. Immigration is peopling our vast domain at the rate of more than a million a year, so that the 13,000,000 of 1820 has become the 90,000,000 of today. The stored wealth of the nation in mine and forest was scarcely dreamed of fifty years ago, and the man who had amassed a fortune of \$10,000 was counted kin to Croesus; while today the silver kings, and the oil kings, and the lumber kings, and the coal barons, and the railroad magnates, and the princely financiers would cause the richest men of former times to appear poverty stricken in comparison. A generation ago an English writer said of America: "The new continent may be styled emphatically a land of promise. The present there derives its greatest importance from the germs it contains of a mighty future. It is this prospective greatness which lends an interest to the Western continent similar to that which the Eastern derives from its historical associations." Little did he think how soon his prophecy would be fulfilled. Within the mature life time of many an American the erstwhile, inconspicuous nation of recent origin and wilderness location has sprung to the position of equality with the foremost of the world powers of the earth, rich in every attribute of worldly greatness except the historical associations of the old nations, referred to above. This is the New America of which we speak: new indeed, for it has practically come into being in this form within the last fifty years. I want to say to you that the America of today seems to me no more like the America of my childhood than the chrysalis is

like the butterfly. I am in a new world, and America shares with the rest of the world its new experience. Our fathers did business without the telegraph. When once we could transmit our thought to distant parts with the speed of the lightning, we must also send our voice with the same speed, and the telephone succeeded the telegraph. Then we must be able to dispense with the wire as the medium of communication, and Marconi put the wireless system into our hands, and ships a thousand miles at sea may make known their danger and disseminate the news. Our fathers reaped their fields with the sickle or the cradle, and threshed with the flail. We start our machinery into the field of waving grain, and presto, change! Out of the other end of the machine drop biscuits or pancakes. Our fathers shipped their grain to market a hundred miles or more in wagons drawn by horses, and went on foot themselves, carrying a rail to pry the load out of the mud; and then returned home with the proceeds of their load in a few brown paper packages of groceries with perhaps a calico dress for mother. We haul ours in automobile trucks to the nearby railway station, and dispose of it at prices which would have seemed fabulous in the early days. Our fathers had not learned to burn the midnight oil. If studious, they conned their lessons by the blaze of the pine knot upon the hearth, or the flickering light of a tallow dip, or the odorous, smoking, burning rag in a saucer of grease. And two candles in a room were a luxury not to be indulged in except upon state occasions. Now nothing satisfies us short of a sixteen power electric light, and several jets burning if we wish to make the room cheerful for guests. Our fathers and mothers made love to each other in the old fashioned way, were not ashamed to have their bans published in church, and when married settled down to a mutual life service for each other, providing a living by their own industry and thrift. Today the fond society mamma will not consider any young man eligible to her daughter's hand, whose assured income is not equal to \$5,000 per

year. Thus they begin life in regal style, and if they presently conclude that they are troubled with incompatibility of temper, the divorce mill will soon grind to powder the marital tie, and set them free. As a rule our fathers had respect for sacred things, and went to church and knew the truth when they heard it; and faithful preachers there were in those days, though they spoke in the cabins of the settlers, by the wayside or in the homely structures they dignified by the name of church. Now there are many people never found in church, and many others who go to the costly edifice only to hear some practical essay, or moral platitude or the latest fad in religion. As an old lady once said to me, not realizing how hard she was hitting the young preacher: "Times aint as they used to be. We used to have log meetin' houses, but we had grand preachers. But now it's turned around and we have grand meetin' houses and log preachers." Yet after all, on the whole the present conditions, materially, mentally, morally, aesthetically, in every way from a humanitarian standpoint, are better than the former days. I would rather live today than fifty years ago. I like the New America better than the old. The advantages are many, and the opportunity to make life a splendid success is far beyond that of any previous generation. The machinery of life is of far more delicate mechanism.

But for that very reason, beware. To fail under present conditions is to make a more colossal failure than was ever before possible. The ship of state has cleared its moorings, and is now on the bounding billows, under bright skies, with favoring winds. The old port is left far behind us, and our hearts beat strong with hope for a prosperous voyage. Yet the seaman would be derelict who should not prepare for storm because of the present sunshine. All of the experience of the past warrants us in looking for foul weather at least a part of the way. Before our ship reaches her destination she is likely to meet with the ordinary amount of nautical adventure. We may drift into the

equatorial region of calms, and pass many a day without so much as a zephyr or the flap of a sail. The dull monotony of ordinary routine will become irksome, and sad will it be if we have no inward power to take the place of favoring winds. Then again, we may fall into a place where two seas meet and for a time seem to be at the mercy of opposing currents. Then perchance a dreary storm when neither sun nor moon nor stars for many days appear, and the furious winds lash the sea into a seething mass from which it would seem we could never escape alive. And then the narrow passage must be made between Scylla and Charybdis; and many a reef and shoal must be shunned, and somewhere we are likely to pass very near to the enchanted island where dwell the treacherous syrens. And as the headlands of prosperity heave into view we may still have a hard struggle to round the promontory, avoid the rocks, and ride at last safe in the harbor of abundant peace. Out on the ocean sailing is a mighty poetic idea, but the crew of the ship of state is sure to encounter plenty of prosaic work ere she comes into port.

Dropping the figure, I may now proceed to mention some of the adverse forces and tendencies which even now are obstructing our way.

a. The first I may speak of is non-religiousness. This is only a step removed from irreligion. As a nation we have a peculiar susceptibility in this direction. One of the fundamental principles of religious liberty is the equality of all religions before the law. We have no state religion, no established church. Neither Pope, nor prelate of any degree, can for a moment lord it over a citizen of the United States unless he so wills it. We have far more than toleration of different faiths. We have absolute freedom of conscience. There is no such thing known among us, so far as the law is concerned, as religious disabilities. Christian, or infidel, or Jew, it matters not, politically, in this free land of ours. But in this open hospitality to all religions, and no religion, on the part of the state lurks a menace to

our welfare as a nation. There is danger that the individual citizen will come to think that because the state has no religion therefore he need have none, whereas he should be led to an opposite conclusion. The very fact that religion is left to the individual conscience makes it imperative that every citizen should have a conscience. We have seen how the hand of Providence has shaped our destiny thus far, and it would be a fatal mistake to ignore the care of Providence for the future. Because the Christian life of the nation is individual and voluntary, and not statutory, that life ought to be all the more practical, and intense and wide spread. Yet indications to the contrary are by no means wanting, and if we be not very watchful a mighty tidal wave of irreligion will sweep over the land, doing untold harm by its devastations. Weakness of religious life, a limp conscience, together with Sunday labor and travel and recreation are all indications of the trend of things in our day. In our recoil from Puritanism we have already reached indifferentism in religion, and are fast pressing on into the murky waters of pronounced irreligion. To continue indefinitely in this direction can mean nothing short of wreck and ruin to our national life. There would not be left even boards and broken pieces enough to take us safe to land. Let departed nations of other days be our warning in this direction. If this should ever become other than a Christian nation in the broad sense of that term God will wipe it from the face of the earth.

b. I mention next the dangers that beset the family life of the nation. The vital importance of the family as the unit of society can scarcely be over estimated in its bearing upon national stability and perpetuity. The practical loosening of the marital tie by easy divorce legislation is one of the most omenous signs of the times. There surely ought to be found some way, compatible with the sovereignty of the states, to frame a national law which should so restrict the causes for divorce as to protect the family from the depredations of its foes. Uniformity of divorce laws throughout the

nation, together with greater strictness in their requirements and execution is one of the pressing demands of our time.

Through the amalgamation of races there has risen in this land a new type of human life, embodying the most desirable traits of character of all the different types entering into its composition. Here is a most fascinating field of observation and experiment. Under the influence of the old fashioned morality most remarkable results have already been attained. This new type is already an assured fact. The typical American is neither English, nor Scotch, nor German, nor French; but essentially American. From the many currents of life that originally entered into their composite character we now have practically two; the Anglo Saxon and the Norman. The typical American very evidently belongs to one or the other of these lines. But we may well believe that under proper physical and moral conditions this process of assimilation may continue until these two streams shall combine, and instead of the two varieties we shall have one thoroughly new type, American in the fullest sense. The Anglo Saxon and the Norman peculiarities absorbed and obliterated, while the strong characteristics of each shall stand out in bold relief. This is certainly an interesting problem in eugenics. But if the family be weakened or overthrown, if passion instead of principle prevail in the relations between the sexes, if the social evil be tolerated, and even sanctioned by law, if the immoralities of Mormonism under the guise of religion be allowed to cast their withering blight upon society; then farewell, a long farewell to all our greatness. With the private, personal, religious views of any citizen, as we have seen, our government has no concern; but when vicious principles seek to screen themselves under the sacred name of religion, and lead men to commit overt acts tending directly to the subversion of government, then it is time for the law to take cognizance of these acts, and in the majesty of its power mete out due punishment. Let it be freely admitted that it is

impossible to legislate men into morality, but let it also be clearly understood that in America we will not attempt to legislate infamy into respectability by throwing around the improper indulgence of human passion the sanction of law. In regard to this whole subject the trend of the day is in the wrong direction, and bespeaks great danger to the body politic.

(c) A Third Danger Is Indifferentism in Politics.

Of course we mean politics in the best sense. In a republic more than in a monarchy does the stability of the government depend upon the intelligent activity of its citizens in its behalf. Especially in a country like our own, where the sovereign people express their will at the ballot box, is it essential for them to have well-formed opinions, and then express those opinions in the only effective way; by the ballot. The character of a nation is the aggregate character of its people, and the law is the final expression of the people's will, through the representatives whom they have chosen. If a nation's code of laws, and the public acts and utterances of its leaders be high and noble, true to the highest interests of the citizen, and loyal to the behests of the supreme Ruler of nations, then we may expect length of days and prosperity therewith. A writer says very truly that the actual voters are the real people, "the sovereigns, the uncrowned kings who rule the nations." The ballot is:

"A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a freeman's will
As lightning does the will of God."

How great the danger, therefore, when a large number of the better class of people, those who would vote right if they voted, become indifferent, and remain away from the polls. Not that all should necessarily vote the same party ticket; the various parties act as a salutary check, one upon the other. But when the line of cleavage is between the good and the bad,

and the good are indifferent and neglectful of their political responsibilities; and the bad are aggressive, as you may be sure they always are, then beware for there is danger of running upon the rocks. Sometimes good men excuse themselves on the ground of the filthiness of politics. But, pray, how are the Augean stables to be cleaned if good men do not lend a hand?

That it is possible for a man to retain his integrity in the performance of his political duties, if only he counts loyalty to conscience of more value than the emoluments of office, was long since demonstrated. Amidst all the brazen impurity of an Egyptian court Joseph kept his character unsullied, and in the long run also kept his office. Even in Babylon, though members of a subject people, Daniel and Nehemiah stood firm, and wrought faithfully and conscientiously. Brave, consistent, invulnerable in the direst straits, their characters shine all the more resplendently for the corruption of their surroundings. Temptations there are, of course, in political life, but genuine character can stand the ordeal. Let him who seeks office merely for the spoils think twice before he steps down into the muddy pool, for he will probably be badly smirched before he escapes. But the man who does not rate himself at a price, and who is called to positions of political trust, may humbly accept the responsibility, and know that in serving his country well he may serve his God. Some one has put it in this way, that "we cannot more efficiently labor for the good of all men than by pledging heart, brain and hands to the service of keeping our country true to its mission, obedient to its idea." One surely need not throw himself open to the charge of pessimism if he discovers in the signs of the times a tendency toward decline in patriotism. Service and not spoils is the aspiration of the true patriot, principle not party his motive to action, and statesmanship not politics the goal of his ambition.

(d) One other dangerous tendency of our times which I may mention is the trend of public thought and interest toward materialism. I do not mean now materialism of the speculative sort, as when we speak of a materilistic philosophy. A grosser form than that: the form that does not leave a man any time for thought even of a speculative kind, that scarcely designs to recognize the existence of mind or spirit, but is intent solely upon an accumulation of the things of this life. More land, more stocks, more banks, more property, more money! I venture the opinion that the average American of today measures everything by the dollar standard. Will it pay? is the ever recurring question. If there is money in it everything else may go. Time, talents, friends, mind, heart, character, life itself, everything is sacrificed, even God, in the mad race for gold, and the things that gold will buy. And because we are living in a day of unparalleled material prosperity there is a vast deal of self-inflation, and of taking to our fill of the pleasures of sense. Fifty years ago the average Fourth of July orator made the eagle scream vociferously, but ordinarily it was concerning the things that fostered the spirit of patriotism, and made the people more devoted to the flag. What your speaker is, as a man, in patriotic feeling and purpose is largely due to the influence of those so-called spread eagle speeches at Fourth of July celebrations. But how is it today? We are so proud of our riches as a nation, that we have no care for the oldtime orations, and are in danger of forgetting the flag itself. And we have so far stultified conscience in the massing of our millions that character is very largely a secondary consideration. We are a great people! We are one of the world powers! Potentially we are one of the richest nations on the face of the earth! "Behold this great Babylon which we have builded!" This is largely the spirit of the American people today. A number of years ago Bishop Penick drew a parallel between the building of the tower of Babel on the plain of

Shinar and the work which is now being done on the plains of America. "Because they wrought selfishly the tower of their pride became a ruin, and confusion of tongues brought dismay into their ranks. How is it with us? Just at the moment when it seemed as if our colossal greatness was to surpass that of all other nations, and be to our glory for all time; behold, we began to fail to comprehend each other's meaning. Confusion of tongues had come upon us! The landlord could not understand the tenant, the high could not understand the low, the rich the poor, the coal heaver the miner, the capitalist the laboring man. The Haymarket massacre of Chicago, the Homestead riot, and similar events are illustrations of my position." If this trend of things be continued only the direst results can follow. And all because men have become infatuated with material things. In all this conflict of reeling brain and maddened heart between man and man, class and class, operatives and operator there is not any great moral principle in the program. Parties are not striving for mastery on the platform of high moral questions, but upon questions of high or low tariff, protection or free trade. In our industrial and social and political life it is fast becoming Babel worse confounded and we may well pause to consider whereunto this will grow, and what the end of all this scramble after the things that are under the sun. Our fathers stood for principle against all odds, but we have so far degenerated that our battle seems little more than a fight between dogs for the possession of a bone.

In conclusion we turn our face toward the future which is by no means without hope. If we would check the harmful influences of which I have spoken, retrieve what has already been lost, and make the progress which is easily within our reach we shall need to have a new sense of the sovereignty of character. Not so much primarily, what a man has and does as what he is. Not so much our recorded deeds as a nation as what we, the people, are in character. It is

said that in the palmy days of Greece she could boast of poets, and historians, and philosophers, and artists; men of might in brain and character. But when they surrendered themselves to the enjoyment of the Isthmian games their fall was near at hand. It surely would not be irrelevant to trace a connection between their love of play and the decadence of their national life.

Rome, in her prime, had a sturdy stock, from which sprang those who added lustre to the nation by their patriotic devotion. But as character weakened the nation's greatness diminished. Italy, Ireland, France, Spain, Mexico, where are they today, and why are they so low in the scale? Because for so long a time influences have been at work tending to deterioration of character among the people. When the masses grovel in ignorance, and superstition, and vice, it is in vain to look for vigor in the body politic. A people enslaved in mind and spirit cannot be the rulers of a mighty nation. Far beyond the power of deeds to make themselves remembered is the power of character to make itself felt. For character is regal. Take any of the great men of our own nation, and you may not be able to recall very much of what they did, but every child is affected by what they were. There must be a virile, kingly character in a land where the people are sovereign. "We, the people," must reign by inherent worth if we reign at all.

We need also a new type of patriotism, or, if you will, the old fashioned patriotism restored. A patriotism that will not, on the one hand, laud our nation to the skies on the general principle that it is traitorous to hint at anything wrong in the body politic; nor on the other hand, close the eyes in sleepy indifference and unconcern as regards our personal responsibility for our country's welfare. But, the rather, a patriotism that burns with a steady flame, which sees with a clear eye, and watches with unflagging interest the program of national affairs. A patriotism which is the outgrowth of a loyal and loving heart, as ready to ut-

ter the warning note in time of danger, as with words of praise for duty well performed. A patriotism which will give us a higher ideal of politics, and lead to a conscientious performance of political duties. We need to realize that it is not true that every man has his price, and in our political life cease to act upon that principle. In this land the true patriot must believe that America was designed by the Almighty for American principles in government as distinguished from those of the old world. A writer has insisted that "it is the duty of every citizen of the United States, whether native or foreign born, to be or make themselves thorough-going Americans. That is, to understand and love American institutions, to understand and love the American mission, to understand and love American liberty, and to use with a free and manly spirit the advantages of American citizenship to advance the cause of civilization and religion."

"America, so proud and free,
I give my song, my heart to thee!
Still let thy heaven-born symbol fly
In every clime, neath every sky;
Still rise a yeoman race, to stand
For God and home and native land."

We need to understand that the defence of the American flag is the defence of the most advanced civilization, and the largest liberty, industrially, socially and religiously that has ever been the possession of any people. One of our army generals has said: "If it is ever a question whether you or the flag must perish, you will instantly choose that it shall not be the flag."

"Then conquer we must,
When our cause it is just,
And this be our motto,
In God is our trust;
And the star spangled banner
In triumph shall wave
O'er the land of the free,
And the home of the brave,"

Though I have painted a gloomy background I wish to say to you that the body of the picture is instinct with life and beauty. If only we are ready to recognize providential guidance, if only we become sufficiently aroused to withstand and overcome the evil tendencies of which I have spoken, and the uplifting influences have full sway, and the dominant race on American soil be such as I have indicated is possible out of the elements now forming it, what tongue can describe the sublimity of our nation's greatness? If only our heads may once more recover their equilibrium, so that we can bear meekly the honors of magnificent achievement, then shall the successes of the coming years have a grander sweep than ever in the past.

To the young people who hear me let me speak a closing word. I would not abate one jot of the importance of anything I have ever said in regard to the possibilities of the present hour. No generation of the ages ever had like opportunities with yourselves. Those who now have the management of the ship of state will soon have finished their work, and it will be committed to your hands. Be strong. Quit you like men. View in Christian light the duties of citizenship. In a broad way, in addition to the giving of the gospel to those who have it not, there is to be the recognition of the principles of christian citizenship, and the desire to lift yourself and others up to the measure of those principles. I would say to you with the beloved disciple: "It is the last time." The solemnity, the sublimity, the glory, the responsibility, for weal or woe of the last days is upon us. The problems are great. Human intellect has reached its limit; divine wisdom only is equal to the task of the hour. And soon He will come whose right it is to reign. This is our steadfast hope amidst all the depressing circumstances of life. Otherwise we might despair, but we are sure that He must reign until He hath put all enemies under His feet. Therefore we exultantly sing:

"Christ is coming! let creation
Bid her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase;
Christ is coming!

Come, thou blessed Prince of Peace.
Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending,
Swell the triumph of his train;
Hallelujah!
God appears on earth to reign."

THE TEMPLE OF JUSTICE AND THE HOUSE OF GOD.

Rom. 13:1-5. "Let every soul be subject (or in subjection) to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? Do that which is good, and thou shalt have praise of the same; for he is a minister of God to thee for good. But if thou do what is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake."

We have invited as our guests upon this occasion the mayor and council of the city, the judge and members of the bar, the board of commissioners, and all other officials of the county, who are exercising any function of civil law. We now bid you a hearty welcome in the name of our common Lord. The positions of trust you severally occupy are honorable and respectable. The temporal welfare of the community is largely in your hands. We rejoice in the belief that many of you are already striving to do your work as the representatives of a government whose seat is in the heavens. We rejoice in the high tone of morality maintained, on the whole, even where there has been made no distinct avowal of obligation to the Almighty Sovereign. We repose confidence in you as a body of officials who are keepers of the laws you are set to maintain, and believe it to be your honest purpose to recognize the authority of the government you are

sworn to protect and sustain. If there be any to whom such meed of praise is not due, God knoweth; and the day of reckoning will surely come. We trust that this hour spent together in the sanctuary may be of some value in binding more closely together those whose service is one for the common weal. Politics and religion ought not to be divorced. The sacred and the secular differ, not so much as the terms might seem to indicate. Those who preach the gospel and those who maintain the law ought to be true yoke-fellows. Councilmen, and judges, and lawyers, and commissioners, and public record keepers of every sort, and policemen, and Sunday school officials, and church deacons, and trustees and ministers, one and all; if true to the highest ideals, are helpers together for the benefit of their fellowman. So long as the world stands the house of God and the temple of justice and the prison must necessarily have an existence as the outward symbols of eternal truths. Happy for those who shall do their work in any department of this multifarious service so well, in simple dependence upon God's grace, that when they shall come to stand before the final court of appeals they may have honorable acquittal through the blood of the atonement. It is to emphasize the essential unity of our work, and the equal need of all of divine wisdom and strength, and clemency as well, that I have called you together for this hour of public worship. May a holy awe fill our hearts as in the presence of Jehovah, and may our minds be receptive to the truth.

You know the theme upon which I wish to speak to you, "The Temple of Justice and the House of God, or Relations Between the Law and the Gospel." A word or two at the outset by way of definition. I do not use the word law in any technical sense, either civil or theological, but with a wide range of meaning, to include all law, human as well as divine; but having special reference to the statutes under which we live, and the authority which enforces them. By gospel I mean not any narrow conception, even though a true one; but that broader use of the word which includes our

relations as men to the deity under whose government we find ourselves. As we came from the hand of the Creator we were in possession of a two-fold nature; the one moral, looking to the performance of certain duties toward our fellowmen; the other spiritual, looking to our relations to the great God, not only for time but for eternity. Our very employments look two ways; toward the secular, and toward the distinctively religious. Our very thoughts are busied about two worlds, earth and heaven. Rightly apprehended therefore we have, in the theme suggested, not one of speculative value merely, but rather one of thrilling interest, and practical moment: The Temple of Justice and the House of God; or relations between the Law and the Gospel. And all the more, it occurs to me, is this theme worthy of our consideration at this time because of the tendency of much of the thinking of the day utterly to divorce these two lines of our thought, these two phases of our work, these two parts of our being. I do not believe that I am going beyond the facts in saying that with very many there is no thought of any vital connection and relation between the court house and the meeting house. I have the impression that in the minds of a very large class of the community they stand as the symbols of two totally diverse and unrelated lines of thought and conduct. Even more than this, that many a man who recognizes the value to himself and to the community of the temple of justice; who believes in it, and counts it a necessity, and often visits it upon errands pertaining to his material and earthly interests; I say, many such esteem the House of God of no practical value whatever. They never visit it, it never enters their mind except as something entirely beyond the range of utility for practical men of the world. As a corrective of this wide-spread indifference to all for which the House of God stands as a type among those who are thoroughly in sympathy with all which is symbolized by the temple of justice I wish to present a few thoughts for your consideration.

1. It does not always occur to men that all legitimate human law is of divine origin, yet such is the case. We have first the divine rule, then the human authority; first the edict of the Almighty, then the statutes of the state; first the relations of men to their Sovereign, and then their relations to each other. Paul wrote to the Christians at Rome who so often had to smart under the exactions of Roman tyranny; and he counselled no insurrections, no rebellion, but rather submission to the existing order of things until a change should come to them in an orderly way. And the one reason which to the apostle is all-sufficient, is the fact of the divine origin of human authority. "Let every soul be in subjection to the higher powers; for there is no power but of God." The oath so often administered in the court of justice, what is it but a recognition of this supreme authority of which I am speaking, and an appeal to the Almighty to witness to the uprightness of our conduct. Take away this idea and men would swear to a lie as readily as they would tell a dream. I have no question but that the perjuries so often perpetrated upon the witness-stand are due to laxity of view upon this point. Just to the extent that the administration of an oath degenerates into a mere form, and the "So help me, God," becomes a mere formula instead of a prayer, just to that degree will false swearing increase in the land. Men must be held rigidly to the thought of their accountability to a divine sovereign who exercises supreme power. In other words, we must ever remember that all rightful human law is of divine origin. A writer, speaking of this upwards of three hundred years ago, says: "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage. The very least as feeling her care, the greatest as not exempted from her power; both angels and men and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." What are the enactments of the statute book? Simply

the concensus of public opinion along the lines indicated. What are the crimes of the calender? Simply the protest of the people against certain forms of conduct. But how came the people to be so largely in agreement in regard to the essential features of the moral code? The answer to this question takes us back of the statute book, back of the expressed will of the people to the foundation of all right legislation; the will of God. The real reason why there is such a body of civil law holding men to right living is because there is so much of the image of God still retained by humanity. There is a sense in which it is true that the voice of the people is the voice of God. "The powers that be are ordained of God."

2. It follows naturally from what has now been said that all human authority is delegated. The powers that be are simply the representatives of the court of heaven. Civil magistrates are nothing more than ministers plenipotentiary from the Majesty on high. They have nothing which they have not received, and therefore cannot boast themselves as if they had not received it. They are only stewards, in their department, of the manifold grace of God; and they must render to their sovereign an account of their stewardship. The lawmakers of earth can go no further than to transcribe the will of the Lord in the matters concerning which they legislate. Going beyond this they become law-breakers instead of law-makers, and are amenable to God for infringement of compact. "Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed; to turn away the needy from judgment, and to take away the right from the poor of my people."

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

3. If these points I have tried to indicate are really established, if it is true that there are no powers but of God, and that every soul should be in subjection to the higher powers; then, in a very real and positive sense it follows that the legislative department of the

government should be in subjection to the authority of the Almighty. Above the clamor of selfishness, and the impudent demands of iniquity, and the violence of rage should be heard the sonorous voice of Jehovah asserting the right, and leading in the paths of rectitude.

And as with the legislative so with the executive and the judicial. Laws should be made, and statutes enforced, and decisions rendered in the fear of God, and the light of His will. Recognizing the existence of a great white throne, with an occupant who holds the reins of an absolute sway, there can be no room in the affairs of state for anything but the strictest integrity, and the most impartial justice. When men are accustomed to go from the house of God to the temple of justice, understanding the proper relations between the law and the gospel; when men learn to mix religion and politics in due proportion, neither being afraid of the one nor absorbed in the other; then we shall see trickery and jobbery of every sort hide their unsightly heads in the darkness of oblivion. Then will the practices of sand lot politicians have no place, and bribery be relegated to eternal infamy. What has already been accomplished along these lines is only a prophecy of what shall yet be done as the principles of the gospel take more vital hold upon the conduct of thinking men. There came a time when men spoke the language of law along the line of the divine mind, and slavery was forever swept away from our beloved land. There came a time when England heard the voice of God above the din of the East India Company, and her heathen ports were opened to the heralds of the Prince of peace. The same divine will is coming to be felt in our own country in regard to that foul cancer upon the body politic in Utah and adjoining states and territories, and as soon as that will is recognized and embodied in the civil statute Mormonism will quiver in the throes of dissolution. By and by, sooner perhaps than some of us think, men will formulate the mind of the Eternal in regard to the traffic in intoxicating liquors, and whenever the law speaks thus the traffic is doomed. The world is slowly learning to realize that

legislation along any of these great lines of human conduct contrary to the enactments of that fiery law which was issued from Sinai is usurpation of authority, unwarranted on the part of men, and sure to result in a curse instead of a blessing.

4. There may have floated in the heathen mind the idea of justice, but it was left to Christianity to work out the problem, and make the possibility a reality through the intervention and application of moral forces of which otherwise the world would have known nothing. The gospel tells not only of law but of a lawgiver, and such a lawgiver as commends himself by his acts, not only to our admiration, but to our heartiest devotion. The gospel inculcates love for law as the emanation from a Sovereign infinitely loveable in every respect, and, so, infinitely worthy of our completest submission to His rule. Let me say to you that the temple of justice stands today, and the scales are evenly balanced because of the influences favorable to law that go forth from the house of God. You will surely agree with me when I say that your arduous tasks in connection with the application and enforcement of law are far easier than they would be were there no index fingers pointing skyward from buildings dedicated to the worship of Almighty God. Religion is not inimical to law and order. On the contrary, the church fosters the spirit of reverence for rightful authority. Anarchists and socialists of the baser sort do not rendezvous in earthly sanctuaries. Churches of Bible Christians are not hot beds of rebellion. Sunday schools do not as a rule turn out accomplished villains and rogues and cut-throats. The relations between the law and the gospel are relations of mutual friendliness and helpfulness. Urged to it by Christian sentiment civil law declares in favor of religious liberty, and the temple of justice throws around the house of God the aegis of its protection. The church, in turn, kindles enthusiasm for rightful authority, and most heartily echoes the sentiment of true statesmanship; "The laws and the constitution must and shall be preserved." And

to aid in the enforcement of law it brings into use a force which could emanate from no other source, viz: Obedience to law as the expressed will of a beloved and supreme sovereign.

5. Since there is no power but of God, and the powers that be are ordained of God, it naturally follows, as the text suggests, that we should be in subjection not only account of the wrath; that is, through fear of punishment, but also and especially for conscience sake; because it is right. It has been truly said that conscience has to do with those things which I know in common with another; and that other with whom I know things in common is God. When, therefore, I do a thing from the impulse of an enlightened conscience I do it because of the knowledge I have in common with God that it is the right thing to do; and more than that, if I am a Christian, because I love to do that which I know to be in harmony with the divine will. Knowing that to be a law-abiding citizen is to act in a manner pleasing to God, I gladly take that course myself, and seek to induce others to do likewise. A whole body of Christians in a community acting in this way, there comes to be a strong sentiment in favor of obedience to law, and against lawlessness. Speaking of this subtle, pervasive influence going out from the church in favor of right living, a writer says: "Besides the great blessings which it bestows upon those who heartily embrace it, Christianity creates an atmosphere that pervades all social and civil and political relations and affairs. Each individual Christian, and each Christian church and association becomes the centre of a sphere of influence that extends far beyond itself, quickening, ennobling, purifying everything it touches. . . . Hence in every community the education, the art, the literature, even the popular amusements, will of necessity testify to its presence and influence, and the secular societies of men cannot escape its all-prevailing spirit." These words help to emphasize the point I am now making, that the house of God surrounds the temple of justice with an atmosphere which is helpful to the administration of law.

The more the people of the community are impressed with the thought of obedience for conscience' sake, the easier it will be to ferret out and punish crime, and the more respect there will be for the wholesome restraints of the civil statutes. The great founder of Christianity was himself the personification of the spirit of obedience to rightful authority. He says of himself: "I came not to destroy, but to fulfill. . . . Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." He would rather die than deviate a hair's breadth from the path of rectitude. Acting thus himself, those who were in sympathy with him walked in the same atmosphere, and came to act from the same motives; and this spirit of submission to rightful authority traces the history of men as with a thread of light wherever the gospel of Jesus Christ has been preached.

6. In the line of thought herein suggested we have the solution of that perplexing question of the relation between church and state. Not by complete control of everything secular by the church, and the subordination of the temporal power to further the plans of a spiritual hierarchy; neither by a coordination of forces, if we may so speak, as in the case of established churches; nor by such a total severance of things secular and religious as is contemplated in the theories of some would-be reformers of the present day in our own land, who ignore religion and pass it by as a matter of no possible concern. But rather by such an arrangement as suggests itself in the words of that Master of statesmanship of the first century of the Christian era; Jesus of Nazareth, the carpenter's son. Questioned upon this point he said: "Render therefore unto Caesar the things that are Caesar's, and to God the things that are God's." Allowing the secular things their proper position and due measure of importance, and granting to every man the utmost liberty of opinion in matters of religion, let the gospel work its way, as men are able to receive it, upon its merits. Let the church go on teaching the supremacy of the divine law, and its proper place at the foundation of all human

law to as many as are ready to come under the reach of its influence. Let the proper limitations of all human legislation be emphatically shown on all fitting occasions, as we have tried to point out; that men have no right to transgress any mandate of Jehovah in the laws which they enact. Above all, let the house of God shine resplendently in the glory of a law-giver permanently present among his people, the object of their worship. I say, let these principles be taught and practiced, and let the representatives of the state walk in an atmosphere thus charged with the powers of the world to come; and we need not fear but that the relations of the law and the gospel will mutually adjust themselves to each other, and the temple of justice will be like a moon to reflect the light thrown on it by the house of God.

7. It must often have occurred to you that there is need of something to go beyond the law, and to do for men what the law is unable to perform. One need have but very little experience in this world to learn that law of itself can never make or keep men good. How often it is said of a prisoner: 'He is an old offender.' Long periods under sentence in our penal institutions does not take away the love of wrong doing. A finger board pointing in the right direction does not insure the strength necessary for the journey. The law can point out the path of duty, but can furnish neither the impulse nor the strength for its performance. This is true of civil law, and much more is it true of the divine law, because of the superior excellence of that law. Now this deficiency and weakness of the law it is the province of the gospel to meet. As the apostle says elsewhere: "For what the law could not do in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh and for sins, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Thus the law becomes our school-master, to bring us to Christ, that we might be saved from wrath through Him. I have had men of the world acknowledge to me their sense of failure in the con-

flict of life. They were conscious of battling with a superior foe, before whom they were continually yielding against their will. They knew the right, but pursued the wrong. This deficiency is met, gloriously met in the gospel. So that the Christian warrior can exclaim: "I can do all things through Christ which strengtheneth me." "They that are for us are more than all they that can be against us."

8. The final thought I have to present to you is this, that since the law and the gospel are thus intimately related, the gospel makes its appeal to all the most virile elements of our nature.. Boys wish to become men as quickly as possible ,and men of honor wish to become possessed of true manhood; that is, to be manly men. This worthy ambition is sometimes appealed to for very unworthy ends by very unmanly men. None can have failed to notice that advertisement of a certain brand of cigar prominently placed on our billboards in so many places: "I am for men." And doubtless all unconsciously many a man smokes that cigar and imagines himself because of it to resemble more closely that fine specimen of manhood on the billboard. But when men bring to you the gospel in the breadth of its scope, they come with no seductive poison to steal away your manhood, with no alluring temptation to an indulgence which will sap the strength of your life, and leave you deceived and disappointed, less a man than before. The gospel may truly and confidently declare: "I am for men." "Doth not wisdom cry? and understanding put forth her voice? . . . Unto you, O men, I call; and my voice is to the sons of men. . . . Hear, for I will speak of excellent things; and the opening of my lips shall be right things. . . . All the words of my mouth are in righteousness; there is nothing forward or perverse in them. . . . By me kings reign, and princes decree justice." More and more are those interested in the gospel coming to see that this argument of the essential manliness of the Christian life may be truthfully used. A man who has had remarkable influence

over men, in speaking of the things which most appeal to men, recently said: "The heroic, the militant, that iron stubbornness of resistance which denotes strength battling unto blood, truth in its larger and logical aspects, every-day-ness and common sense in high and low things; these attract the masculine mind, influence its imagination and compel its attention." And then he indicates that the gospel makes its strongest appeal to these elements of manhood. Would you be men, then, in the strongest sense of the word? Seek not to live apart from the principles and influences symbolized by the house of God, but by regular and frequent attendance upon the sanctuary, and the fullest surrender of your being to the influences which emanate therefrom, seek to realize in your own character the ideal of the Man of Nazareth.

"In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand:
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord."

The Symbolism of the Sealed Book.

In our study of the Revelation we follow the interpretation which considers the book consecutive prophecy throughout. After the preface, and the wonderful vision of the glorified Lord in the midst of His churches by the Spirit, the letters to the seven churches follow. These are bona fide letters sent to actually existing churches, for their encouragement and warning in the circumstances in which they are placed; and in so far they may be treated historically. But these seven churches (mark the perfect member) are selected with great care; such churches as have the characteristics which shall predominate in successive ages throughout the history of the church, from the days of the Revelator to the end of the age; taking the churches consecutively in the order in which they are mentioned. Thus in a broad way we have a prophecy of the fortunes of the church until Christ shall come again. The first section of the book closes with the third chapter with a description of the Laodicean church in its nauseating lukewarmness, indicating the condition of professed Christianity in its general features when our Lord shall come. How vividly the conditions remind us of the words of the Master, in speaking of his second coming: "When the Lord cometh shall he find faith on the earth?" Oh yes! the Lord knoweth his own. There is a church, the mystical body, against which the gates of hell shall not prevail, but the great, unwieldy, worldly, self-sufficient ecclesiastical organization shall be rejected. "I will spue thee out of my mouth." Thus ends the vision of the first dispensation.

With the fourth chapter is the beginning of a new dispensation: a revelation of "things which shall be hereafter," that is, after the prophecies of the preced-

ing chapters have been fulfilled. With the beginning of the first vision, relating to the present dispensation, the Revelator beholds the glorified Lord in the midst of the golden candlesticks. He fulfills his word: "Lo, I am with you to the end of the age." Now we have the beginning of a new dispensation, which will complete the mediatorial work of Christ, and result in all things being delivered up into the hands of the Father, that God may be all in all. While the work of Christ is continued, everything centres about Jehovah. It is fitting, therefore, that the theophany at the outset should be different, revealing the Almighty in His sovereign power. So John is caught up into heaven, and is given a vision of things there transpiring in relation to the earth. The throne of the Eternal is being placed in position in preparation for a new series of events which shall include the heavens as well as the earth. Around the throne, seated upon lesser thrones, we behold the church, clothed in white raiment, with crowns of gold. How came they here? The last we saw of them they were on the earth, as sheep in the midst of wolves, amidst the buffetings of an unfriendly world, and well nigh hidden in the pretentious glamour of an apostate ecclesiasticism. The prophecy of Paul has meanwhile been fulfilled. Christ has appeared for his own, and those who died in faith have heard his voice and come forth with their resurrection bodies, and the living saints have been instantly changed, receiving their resurrection bodies without passing through the portals of the grave; and, all together, they have been caught up to meet the Lord in the air. The seer beholds them after they are seated upon their thrones of power. It is the rapture of the saints, the first resurrection, which we are thus taught shall occur at the very beginning of the new age. Since his people are to reign with Christ, we behold them already enthroned in preparation for the august occurrences of the judgment day. And now, while Jehovah sits upon the newly placed throne, which is not the throne of judgment but of divine sovereignty, the church hears

the call to solemn adoration of Deity. The song of creation fills the air with melody, while they prostrate themselves, and cast their crowns before the throne: "Worthy art thou, our Lord and our God, to receive the glory, and the honor, and the power; for thou didst create all things, and because of thy will they were and were created." Thus ends the first part of this vision of the things which are to follow immediately upon the close of the present dispensation. The sublime pageant of the raptured church acknowledging the sovereignty of Jehovah, and rendering Him the glory due unto His name.

We are now prepared to consider the second part of this heavenly vision. First, note the things seen, and then their significance.

The seer beholds a sealed book in the hand of Jehovah. Whatever is signified is his rightful possession. The book is written within and without, and sealed with seven seals. Again we cannot but remark the perfect number. The voice of an angel reverberates through the universe, calling for some one to come and loose the seals; and no one of all created intelligences in heaven, or on earth, or under the earth, was able. A solemn hush pervades all space, until the tenseness of the awful moment seems almost beyond human endurance, and the seer breaks out in uncontrollable grief. Everything indicates a most crucial hour. No man worthy! No man able! The tension is relieved only when one of the elders declares the Lion of the tribe of Judah, the Root of David, to be equal to the emergency. As the seer dries his tears he beholds a Lamb standing in the very inmost center of that wonderful panorama. As if it had been slain, and yet alive, with power of will and action. He approaches the throne, and takes the sealed book from the hand that holds it. And when the book is delivered into His hand another song rends the heavens, the like of which had never been heard, a new song, the song of a complete redemption about to be realized. First, an outburst of praise from the church universal: "Thou

art worthy to take the book, and to loose the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth." Then, the mighty chorus of the angels: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all these voices supported by the glad acclaim of the sentient universe; "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." In pathos, in sustained dignity, in majestic splendor, and regal sublimity, where is there a parallel to this vision? Surely it must have a significance equally incomparable. We turn, therefore, to its interpretation with a sense of reverential awe, realizing that we are dealing with the deep things of God. Redemption is the key word, and the sealed book the key figure. With a proper understanding of these two terms, all the rest will come into harmony. We may find our clew in the ancient law for the redemption of forfeited inheritances. It was the privilege of the nearest of kin to redeem property which had become estranged for any cause. If he was willing to undertake the task he paid the price and two deeds were made out, the one open and the other sealed. In these legal documents were set forth in detail the conditions of the redemption, together with the amount paid for the property. Upon the outside of the sealed roll were affixed the names of the witnesses of the transaction. When all these details had been arranged, then the redeemer of the forfeited inheritance had full legal authority to dispossess whatever occupants might be holding the property, with right to use as much force as necessary to accomplish the task. This he might do at once, or at any future time which might suit his convenience. The redemption certainly could not be considered complete so long as the estate remained in alien hands. It thus becomes evident that the re-

deemer's task was two-fold; first to pay the price, and then to take actual possession. All this has its parallel in the redemption of the world. The divine Sovereign, in whom alone rests absolute title, gave to man an inheritance of great value. But man forfeited his inheritance, and the prince of the power of the air, the spirit that now worketh in the children of disobedience, is now the God of this world, and is continually using his power to the detriment of humanity, and men are led captive by him at his will. Two thousand years ago Christ, our Elder Brother, undertook the work of redemption, and accomplished the first part of his task; paying the price, even his own life blood, and receiving adequate title to the forfeited inheritance. He was the only one in all the universe competent for such a service. But the second part of his redemptive work, the dispossession of the usurper, and the actual possession of the inheritance, still waits. We have rejoiced in the redemption accomplished on Calvary, in the shedding of Jesus' blood, but for the most part we have overlooked the other part of the Redeemer's task, the redemption of the purchased possession from the power of the adversary. Or we have supposed that upon ourselves devolved the gigantic task of dispossessing the usurper, since Christ has given us a clear title by the shedding of His blood. I believe the vision we are considering was designed to give us the assurance that our Redeemer having paid the price, will take possession of His inheritance. The sealed book is the symbol of His title and right, and His taking it in His hand indicates that at the time suggested by the vision, immediately at the close of the present dispensation, He will enter upon this second part of His redemptive work. When Christ shall come again and it will be for this very purpose. First coming secretly for His people, gathering them to Himself, that they may be kept from the tribulation which is to follow; and then coming with His people for a personal conquest of the world unto himself in a reign of righteousness. The opening seals reveal the

successive stages of the progress of the King in his work of judgment on the earth, until he shall have conquered a peace which shall be world-wide for a thousand years, and then after a brief interval of mutiny, the last enemy shall be destroyed, and the forfeited inheritance shall be eternally free. This is the divine program for the ages, the precious hope held out before us, while as yet we groan within ourselves, waiting for the adoption, even the redemption of our body. Our Lord Himself foretold in significant language the troublous nature of the latter days: "men's hearts failing them for fear, because of the things coming upon the earth." But he adds: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth night." Is it because we have forgotten this jubilant word that the cry of pessimism is so often raised when the truth is declared concerning the latter days? In view of this great truth, that one important part of the Redeemer's work is still in the future, we need to revise much of our current thought to bring it into harmony therewith. Universal peace will never be ushered in by deliverances from the Hague. The liquor traffic, and kindred evils, will never be banished by legal enactment. The science of eugenics will never eradicate evil from the human heart. According to the scriptures the most perilous times in all human history are ahead of us, in connection with the coming of the king. Nevertheless, we who believe are to walk with jubilant tread, not because of the evil manifest, but because the manifest evil is the sure precursor of approaching redemption. The millenium is not to be ushered in by the gradual development of the good seed of the kingdom, but by the reign of the king. We often hear it stated with great vehemance that the gigantic task before the church is the conversion of the world and the establishment of the kingdom of God. The Word declares, rather, that it is our business to preach the gospel among all nations for a witness, that out of the world may be gathered a people to the praise

of the glory of God's grace, and then shall the end come. Then shall He whose right it is take possession of the forfeited inheritance, and the kingdoms of this world shall become the kingdom of our Lord. To correct our thinking in these particulars is not to fill the heart with fear, and to paralyze effort. On the contrary, here is the sure ground for hope, and the greatest incentive to labor. It is time to redouble our diligence, lest coming suddenly he find us sleeping. It is time to sing Coronation, and the Jubilate and the Gloria, for the day of the Lord is at hand. Presently the Redeemer shall loose the seals of the title deed of His inheritance, and the conquests of grace shall be followed by the conquests of the King, until he hath put all enemies under his feet. Hallelujah.

THE VOICE OF THE SIREN.

Prov. 7:21. "With her much fair speech she causeth him to yield."

According to mythology two maidens occupied an island in mid-ocean, and sang so beautifully as to cause those who were sailing by to forget home and everything pertaining to it, and to abide with them until they perished of hunger. The strand was said to be strewn with the whitening bones of their victims. Later mythology speaks of three sirens: one to play on the lyre, another on the pipes, while the third sang. In modern society life there are four, not mythical but actual sirens, that seek to win the unwary to their own destruction. One causes the wine to sparkle in the cup, a second wields the wand of chance, a third is queen of the Thespian art, and a fourth joins music and motion in most entrancing witchery.

Dropping the figure, there are four institutions of modern society which, on account of the attention they claim and the influence they exert, demand the thoughtful consideration of every lover of his kind, and mark you, I am speaking of each of these as an institution, not of any isolated act in connection with any one of them. The moderate indulgence in a glass of wine, or a game of cards at a social gathering are part and parcel of the institutions which are leading their thousands annually to the awful destiny of the drunkard and the gambler. The occasional exhibition of Shakesporean drama and the respectable parlor dance are but the beginning of the paths that have led multitudes onward to their own moral and spiritual debasement and ruin. That is an awful picture presented by Solomon in the chapter from which the text is taken. Let us meditate upon it that we may be

warned by it. "For at the window of my house I looked through my casement, and behold among the simple ones I discerned among the youths a young man void of understanding, passing through the street near her corner; and he went the way to her house in the twilight, in the evening, in the black and dark night. And behold, there met him a woman with the attire of an harlot and subtile of heart. She is loud and stubborn; her feet abide not in her house! now she is without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved work, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon. Come, let us take our fill of love until the morning; let us solace ourselves with love. For the good man is not at home, he has gone a long journey; he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she causeth him to yield, with the flattering of her lips she forced him. He goeth after her straight way, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

Yes, it is an awful picture, but as true to life in the cities of today as in the olden times. Those who know where to look may see this scene reproduced any night in the year. It is not far, and until the later hours it is not dangerous. Pass with me only two or three blocks from the fashionable streets, and we are in the slums. Now watch. It is early evening and they are not as bold as later, but the brazen woman is here, and the silly youth. There, she has found him; only a few sentences of fair speech and she causes him to yield, and they pass on together, and disappear in the haunt of shame. Alas for the poor, simple youth, void

of understanding; and shame on the shameless one who led him astray. We feel as if we would like to shout the words of the wise man in the ears of the boy: "Hearken now unto me, therefore. * * * Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Let us flee the moral contagion of this breathing place of hell!

But hold. Now that we are here in the slums, I want you to take a closer look at the denizens of the place. Compel yourself to speak to that brazen harlot. "How came you here?" "By way of the occasional glass at my father's table. I was once the pet of the household. I moved in the most exclusive circles. But we thought no harm of the social glass, and the friendly game of cards. We went to the select plays of the fashionable theatres; nothing low, of course. But we enjoyed the parlor dance in the homes of our set. That was all. But it was enough. That was one end of the incline, and this is the other." This is the first charge that I bring against these four institutions that I have named, that they all lead downward and not upward. There is no inherent antagonism between them; and no change of direction necessary from the beginning to reach the lowest depths of temporal and eternal infamy. And the great peril is in the fact that they are not what they seem. The rosy cheeked girl and her companion upon the first steps of this incline to the pit that is bottomless, seeing only the present pleasure are disposed to resent interference, and especially the suggestion of impurity. And the parents provide the entertainment, they pass the wine cup, and shuffle the cards, and whirl in the dance with their children, and count him a fool or a knave who hints at evil. Nevertheless we lift our voice in protest of these institutions, strongly intrenched in society as they are. They are not what they seem. The devil's voice is melodious, but he means mischief. The sirens sing

most enchantingly, but it is death to yield to the charm of their voices. Without fear of successful refutation I make this arraignment of these four institutions. The wine cup leads to drunkenness. Not that everyone who indulges in an occasional glass will fill a drunkard's grave; but the tendency is in that direction. The one who never drinks the first glass will never die a drunkard, that is sure. The one who does take an occasional social glass, just as a token of friendship, may pass on down the road; thousands do every year. And what I wish to emphasize is this: that the occasional drinker has not to turn about, but just keep on in the same direction to meet a drunkard's doom.

The card-table leads to gambling. Playing cards are the gambler's favorite tools the world over. This is not true of authors, or anagrams, or dominoes, or many other games with which we sometimes hear cards compared. Not all card players become professional gamblers; but those who fill the gambling hells today were once innocently enjoying the social game in the parlor, and simply added zest to the game by making it progressive with a prize or a souvenir at the end. You have only to keep on in the same direction to reach the same destination.

The theatre and the dance lead to licentiousness. This is a bold challenge to throw into the face of fashionable society, yet I make it unflinchingly, and in support of the charge I point to the record and history of these two institutions from the very first. Again I admit that not everyone who attends a theatrical play, or indulges in a social dance closes up his career in a brothel. Such a charge would be ridiculous. Neither do I assert that these are the only avenues to impurity, for there are many. But the history of the institutions enables me to say: that the theatre and ball-room are most prolific of evil. Three-fourths at least of the prostitutes of this land entered upon their awful career through the doorway of the theatre and the ball-room. The theatre-goer and the dancer do not need to about-face in order to reach the depths of infamy.

Only let them keep on, it is an inclined plane, and they will find themselves moving with accelerated speed continually, for the natural tendency of these things is toward licentiousness.

I now ask you to consider the secret of power, the excitant principle, in each of these institutions. That they do have a powerful hold upon society must be admitted. Whatever other problem a pastor may escape, in moving from one field to another, the question of amusements confronts him everywhere. Whatever other questions past generations may have settled for us, this question is handed down as a perpetual heritage. It is universal and omnipresent, and these institutions never recognize defeat. Conquered in argument today they appear on the scene tomorrow as serenely as ever; and each generation, in the simplicity of youth and inexperience, asks the same question, "What harm?" So we do well to look beneath the surface for the secret of power. It is the experience of the ages that everything good in this world lives by sufferance, in spite of combined and persistent opposition; and that everything bad flourishes as indigenous to the soil, like weeds in the garden. If you would reap a harvest of good you must stoutly resist the encroachments of the weeds. When we recall the fact already indicated that these institutions do not have to be fostered in order to flourish, we get a hint as to their true character: and this hint is emphasized by the fact that they hold their own in respectable society, and among professed Christians, notwithstanding the steady opposition of the great majority of Christian ministers, and earnest laymen, and of the character of Jesus Christ. Despite the solid front of the forces of aggressive Christianity these institutions hold their own, and more. Surely they must make some appeal to the natural heart, and by fair speech cause the unwary to yield. It is of this insidious appeal to the evil that is in us that I now wish to speak. In the wine cup it is alcohol exhilarating the action

of the brain. Take away the possibility of that effect, and the institution of social drinking would fall of its own weight. The demands of modern society upon her votaries are simply terrific. Late hours, the competition and rivalry of sets, the fascination of the dance, the excitement of the constant whirl of society functions; all these tax the physical powers almost beyond endurance, and often to the point of utter collapse. To avoid this the cup of wine is taken and affords temporary relief. It imparts color to the cheek, vivacity to the eye, brightness to the conversation, strength to the limbs. It enables the devotee of fashion to hold his own in the rush of exciting festivity. Some are strong enough to indulge moderately and stem the tide of evil. Others, whose name is legion, yield to the much fair speech of the siren, and ultimately leave their whitening bones along the strand.

In cards it is the desire to win: rousing the nerves, unbalancing the judgment, and hardening the heart. Take away the possibility of gambling, and the card-table would be robbed of its charm. The fascination of the game of chance, and the possibility of success, together with the temptation to live easy and get something for nothing are potent factors which the arch deceiver well knows how to employ. He may not get all, he will be sure of many, and so he plies his nefarious traffic in souls, and continues to get his recruits out of good society by means of the harmless game of cards! A prominent minister of one of our large cities tells his experience thus for the benefit of the unwary: "I learned to play cards as a youth in society. I had rare aptitude and skill. Soon the temptation came to gamble? I yielded, and for several years was a professional. I was converted, and for twenty years have been in the ministry, and have not touched a card. But to this day I cannot see a game of cards without having my blood tingle to my very finger tips." Is there no harm in that which thus fires the evil within us? Sunday school teacher, with a class of boys, are you willing by example or

otherwise, to put such a temptation in the way of those bright youths? Dare you take such responsibility for the possible loss of a soul?

In the theatre it is the taste for moral filth and garbage. Because of this foul taste that demands gratification, the theatre has never been kept pure, and can never be reformed. Put only clean plays upon the boards, and the seats are left unoccupied. A Christian lady was visiting other Christian friends in the city. The city acquaintances had fallen into the way of the world, and enjoyed attending "a good clean theatre," as they expressed it, now and then. They knew of one such, where the best people of the city went, that would not tolerate anything corrupt. She was finally induced to go for the first time in her life, and found the performance to her uncultivated taste corrupt in parts, and silly where it was not salacious. Her face was mantled with a blush of shame several times, and as for the remainder she was disgusted. She had seen all of the inside of the moral (?) theatre that she desired. For the most part the audience seemed to realize neither the folly nor the foulness of the entertainment. Her friends excused it as "exceptionally poor." And this was the possibility of harm in a good theatre where the best people go. Enough to show the tendency, and we can imagine what the worst might be. The history of the institution makes it impossible to refute the allegation that the theatre panders to lust, and out of lust makes its profits. Clean theatres never pay.

In the dance the secret of power is passion. The dance of modern society is the devil's great masterpiece for the degradation of humanity. Take away all the conditions which lead to impurity, and the institution of the dance would be thrown out of society for its insipidity. Not but what many dancers of both sexes remain pure in spite of the temptation. Of course they do. But other multitudes, with no more thought of evil at the beginning, dance on to their ruin. We are told that the average length of life of

the excessive female dancer is twenty-six years, and of the male thirty-one, and that not so much because of the physical exercise involved, as of the insidious harmful results of such close physical contact of the sexes. If it is thus dangerous to health what must be the danger of harm in morals? A vigorous writer, a converted dancing master, thus puts the views that I have endeavored to present. "The first drink of the drunkard was just a social glass. The first game of the gambler was just a social game; and three-fourths of the outcasts had a man's arm about them for the first time when they were young girls at a social dance."

In conclusion allow me to say that it is not because of any whim, or caprice, or wish for arbitrary power that churches as a rule, and earnest Christian workers without exception have so persistently protested against these things. Often we hear it said that nobody would think of harm if only the church would abolish the rule forbidding these innocent things, and stop talking on the wrong side of the amusement question. As if the church were continually trying to down a man of straw. All this view of the matter is a great mistake. Every Christian worker comes very soon to understand the inherent evil of these institutions. The corrupt fruit clearly indicates a corrupt tree. Often has the faithful pastor, surrounded by professed Christians who see no harm in amusements, wished that some of these votaries of fashion would prove their theory in actual life. Words are cheap, but one example of a Christian dancer, or card player, or theatre-goer or dram drinker, always at his post in the church, always to be counted on when any earnest work was to be done for Christ, and with an untarnished influence doing his part would be beyond all argument in proving the harmlessness of these things. But such an example is yet to be found. No pastor depends on that part of his membership to aid him in the spiritual work of the church.

What then should be the attitude of every one who desires at last to come up before his Lord, not only with the leaves of a fair profession, but with the fruit of a godly life? Evidently to avoid evil in every form, and, if there be a doubt upon any point, to give one's self the benefit of the doubt, and avoid the very "appearance of evil." Let us show our wisdom by not being beguiled into sin by the much fair speech of the deceiver.

PARALLELISM BETWEEN THE NATION OF THE JEWS AND THE CHURCH OF JESUS CHRIST.

For our initial thought in this discussion we may use the incident recorded by Luke in the fifteenth chapter of the Acts in connection with the council at Jerusalem concerning circumcision. It was a dramatic moment when Peter, the apostle to the circumcision, arose and made a strong plea against the necessity of the rite. He refers to his mission to the house of Cornelius, and the result of that visit: that God, the searcher of hearts, had given to them, being Gentiles, the Holy Spirit, and purified their hearts by faith, thus invalidating circumcision as an essential to salvation. He then declared his belief that Jewish believers also, even as Gentiles, were saved by the grace of the Lord Jesus Christ, apart from circumcision. His conclusion is that in regard to salvation there is no difference between Jew and Gentile. As Paul afterward put it; "the same Lord over all is rich unto all that call upon him." The Jewish Christians were inclined to a sense of superiority because of the blood which flowed in their veins; and within certain limits they had the right so to feel. Paul expressly declares that as compared with citizens of any other nation the Jews had great advantage; "because that unto them were committed the oracles of God," and "to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: and of whom, as concerning the flesh Christ came, who is over all, God blessed forever." If we were to seek them we might find many contrasts favorable to the Jews. But when it comes to the matter of grace there is absolutely no

difference. All have sinned. All have come short of the glory of God. All are under condemnation. All are subject to the penalty. There is but one name under heaven, given among men, whereby any can be saved. All have need of the preached Word, and the influence of the Holy Spirit. The hearts of all alike need to be purified by faith, and Jew as well as Gentile must be saved by grace alone. It has occurred to me that there are parallels equally as evident as this between the Jewish nation and the Church of Jesus Christ: parallels inherent and fundamental, and not merely superficial and incidental. In the seeking of these parallels I have found an interesting and fruitful field of study.

That I may not be misunderstood let me state the use made of the word church in this paper. Not in the sense often employed of the mystical body of Christ, neither as a synonym for Christianity or the gospel. Sometimes the word is used in public address and written production with great lack of discrimination, to the great loss of clearness and the confusion of the student. I speak of the visible church, or what might be called organized Christianity as we find it in different forms among men. Had human judgment of character always been infallible in the reception of members into the visible church, and Christ's ideal of the church and of Christian conduct been maintained, then had the mystical body and the visible body always been identical in spirit, and there would have been less need of care in the use of terms. But the church of Jesus Christ in the world being what it is in practical life, a mixture of regenerate and unregenerate, of the saved and the unsaved, of the true Israel and the mixed multitude, we may not predicate the same things of the church visible and the church invisible. Hence the reader will bear in mind that the parallels I may draw are between the organization of the Jews as a nation and the organized church of Jesus Christ: that is, the church in

any of the various forms of organization which it may take among men.

1. The first parallel which I suggest, and perhaps one of the most obvious, is this: that **the nation and the church are equally chosen instruments of God.**

(a) Let us first dwell upon the thought of the Jewish nation as the chosen people of God. God said to Abram, at the time of changing his name to Abraham, and before Isaac was born; "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God." He renewed this covenant with Isaac: "I am the God of thy father Abraham; fear not for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." In the last charge of Moses to the children of Israel he reminded them of this covenant. "For thou art an holy people unto the Lord Thy God; for the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Their ritual service was given them by Jehovah, and the priesthood were under his direction in their altar ministrations. Evidently the nation was chosen of God.

(b) Now consider for a moment the church. Speaking of the regenerate part of it, the mystical body, Peter says: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." It would almost seem, from the similarity of thought that Peter must have had in mind as he wrote the words of Moses above quoted. But in this world a spirit must have a body to become efficient. The mystical body must have a visible form, and so Christ says, as he looks forward to the development of his work under the Apostles: "I will build my church." That is, I will give it visible form and organization. And so, as time went on, as the nation had observed

circumcision and the passover, so the church observed baptism and the Lord's Supper: as the nation had its law, so the church had its written Word; as the nation had its priesthood, so the church had its ministry; as the nation had its tabernacle or its Temple, so the church had its sanctuary; as the nation was chosen of God to be a special people unto himself above all other nations, so the church visible is God's chosen instrument for the accomplishment of his purpose in the present dispensation. It is to me a glorious thought that the nation and the church are thus linked together in the divine purpose throughout the ages: that God, in all the history of men, has had an elect a chosen people, a people visibly known and providentially uplifted above all other people on the face of the earth. The visible church, as well as the mystical entity which it embodies, though in lesser degree, is the ecclesia, the called out, the designated of God.

2. The second parallel, closely related to the first, is this: **that the nation and the church have a similar mission and commission from God.**

(a) We may say of the nation that its mission was three-fold, and that its commission was to fulfill that three-fold task.

(1) It was ordained of God that through the nation of the Jews should be given to the world the knowledge of himself, the one, only living and true God. We may speculate as to how Abram, of Ur of the Chaldees, springing from an idolatrous race, came into possession of ideas so different from the polytheistic notions in the midst of which he was reared. But the fact is plain. He was a steadfast believer in the principle of monotheism as opposed to polytheism, and his whole outer and inner life was moulded accordingly. And throughout its history, till the coming of the Christ, the nation which he produced was the only nation which kept alive the doctrine and the knowledge of the true God.

(2) To the nation of the Jews was also given the mission of receiving and promulgating the divine

law, and in the fact of such a mission and commission to such a people we have another mystery. At the time that they were gathered about Mount Sinai to receive the tables of the law they were as far removed from a judicial cast of mind as it is easily possible to conceive. They were but just escaped from Egyptian bondage, with all the accumulated ignorance and superstition resulting from an experience of more than four hundred years of slavery among a heathen people. It was when they were hardly worthy to be called a nation, when a spiritual darkness which could be felt pervaded their being, when they were scarcely more than a mobocracy; that this despised people received by disposition of angels, amidst the august surroundings of Sinai, a law profound enough, and universal enough to govern mankind through all the ages of earthly history. The law which has been at the base of the finest constitutions and the strongest civil codes the world has ever known has been the heritage of the ages because the Jewish nation was commissioned with its care and promulgation.

(3) Still further, they had committed to them in the observance of the law of sacrifice the germ of the doctrines of grace, out of which grew the clearer teachings of the New Testament: God's plan for saving sinful men without compromising any attribute of his own nature. Through priest and prophet these doctrines were handed down from generation to generation, through all the spiritual inertia of the dreary ages of their national life. Thus they became the heralds of the great Sin-bearer and in due time gave to the world the Messiah. However weak in faith, or lax in morals, or sunken in vice the mass of the people might be, there was always an Isaiah, or a Jeremiah, or an Ezekial, or a Daniel, or a Jonah or an Amos to echo the thunders of Sinai or reflect the gentle radiance of the coming dawn.

(b) After the institution of the church we find the same three-fold work carried out, and in the good providence of God developing into that which is most

helpful to receptive souls. The germ of the old dispensation has become flower and fruitage in the new for the good of humanity.

(1) The church, and not the world, has kept alive upon its altars the fire of devotion to the true God.

(2) The church, and not the world, has maintained the authority of the law of God as given by Moses, only with greater emphasis upon the spirituality of its contents. Christ distinctly declared that he came not to destroy but to fulfill; that is, to fill full with spiritual significance those moral precepts which had come to be considered by so many as simply forms. And at a later day the Scriptures, both of the Old and New Testaments, were committed to the church, to cherish and to disseminate to the end of the age.

(3) The church, and not the world, has preserved the doctrines of grace as hinted in sacrificial offering and prophetic utterance, and plainly taught in apostolic precept. The parallel between the nation and the church in these particulars is evident. How gloriously does the church of Jesus Christ supplement and intensify and augment the three-fold work of the Jewish nation in the perpetuation of its mission and commission to the world! Taking the gospel which in embryo was preached to Abraham, and declaring it in all its added power and sweetness to the world. Those in the visible church truly live who have come to know God in the person of Jesus Christ, and are filled with a consuming zeal to tell the story of redemption to every creature.

3 The third parallel, and one which would seem upon the most cursory examination to be self-evident, is this: **that in the nation and the church there is an elect, within the elect, a circle within the circumference.**

(a) This two-fold nature of the Jewish people is indicated by Paul from a doctrinal standpoint. "For they are not all Israel who are of Israel. Neither, because they are the seed of Abraham, are they all

children." That is, it is not the children of the flesh that are the children of God; but the children of the promise are reckoned for a seed. The teaching of Paul is in harmony with the words of Jesus, where he says to the same individuals, during the same conversation: "I know that ye are Abraham's seed," and also: "Ye are of your father the devil, and the deeds of your father ye will do." The evident teaching of Christ and the apostle is this: that there is an elect nation, and from the elect nation there is an election of grace. Within the circumference of the national life is the inner circle of spiritual life. With this view agree the historical records. From the fretful, complaining, rebellious rabble which Moses led out of Egypt, to the idolatrous nation which follows in the way of Jereboam the son of Nebat, and on to the egotistical, self-righteous children of Abraham who stood for scrupulosity instead of spirituality, and shed the blood of Jesus while they washed their hands in innocence, there have always been a select few who proved themselves to be the children of God by doing the will of God.

(b) So in the church of Jesus Christ there has always been a clear distinction between the real and the nominal among the professed people of God. In the days of the apostles there were Ananias and Saphira, Simon Magus and Diatrephes, Alexander the coppersmith and Demas the lover of the world; and these were but types of those comprising the outer rim of the circumference of the church life all the way down through the ages of church history. And then the inner circle of the elect within the elect, typical characters like Stephen, and Barnabas, and Paul, and Luke, and Phoebe, and the Marys of blessed memory. How the gloom of this old world is dispelled by the light radiating from the lives of these faithful men and women who walked with God!

4. I presume that the general consensus of opinion among christian people is in harmony with what I have said thus far, but I am not so sure of finding

agreement with what is to follow. Possibly some may feel that I have been giving expression to mere platitudes and truisms, and thus wasting precious time. On the other hand, in what I am about to present, I may be charged with gloominess and pessimism if not with actual falsity of statement. Yet I am as fully convinced of the correctness of view in the parallels yet to be given as in those already presented, and I assume that it is no part of wisdom either to deny or to conceal truth because it is unpalatable, or is intended as a danger signal. I ask only that the views about to be presented be given careful and prayerful consideration. With this plea for attention to what I believe to be the very truth of God I am ready to suggest the fourth parallel, viz: that for the nation and the church there are prophecies of deterioration, and decay and dissolution. And further, that in fulfillment of these prophecies, despite derision and denial, the Jewish nation became extinct and the visible church will cease to be.

(a) Let us note some of the prophecies regarding the Jewish nation. Following the curses for disobedience recorded in Deuteronomy we find these words: "Because thou servedst not the Lord thy God with joyfulness and gladness of heart, for the abundance of all things: therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. Prophesying evil against Judah, Jeremiah declares: "Thus saith the Lord; If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you * * * Then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth." For this and similar prophecies of coming evil, Jeremiah was cast into a loathsome dungeon, and even his life was endangered. In the eyes of the authorities and of the priests he was a pessimist, and it was not fit

that he should live. There were plenty of people, and would be leaders of public thought, who derided, and denied and scoffed, until the burden of ignominy and shame heaped upon the true prophet of God became well nigh unbearable. And yet the word of the Lord stood fast, and the false prophets died, and the threatened judgments of the Almighty were visited upon the people with increasing fury, until it was an astonishment just to hear the report. Where now is the glory of Solomon? What is become of Judah, and of the kingdom of Israel? The united Kingdom as David left it, and the divided Kingdom of Judah and Israel, where are they today? All sunk in the deep waters of the wrath of God, as he said. In the light of history the prophet of evil stands vindicated, Jehovah still sits upon his throne, and all his would be critics are silenced.

(b) Now let us turn to consider the trend of prophecy concerning the church. Christ saw fit to warn his disciples in the sermon on the mount in this way: "Beware of false prophets, which shall come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." In the parable of the sower he indicates that as long as the gospel sower goes forth among men he will find the proportion of unprofitable soil to good as three to one, closing the parable with this impressive word: "Who hath ears to hear let him hear." In the parable of the tares he suggests that in the great world field tares will thrive as well as wheat, and in such quantity that to attempt to eradicate them would endanger the wheat. In the parable of the mustard seed the church, organized Christianity if you will, has come to be large and powerful, but the birds of the air are in the midst of it. In the first parable the birds of the air represent the devil, and I see no reason for supposing any other intention here. What then is the teaching of this parable of the mustard seed? Simply this, in the language of a well known writer: "The profession of Christ in this world, the professing church of Christ,

becoming the sheler, the refuge, the dwelling place of the devil as well as the Son of God. And that away down the centuries, when the church has become large and powerful." And the same writer adds: "When it is remembered that in the story of the wheat and tares you have the devil introducing his own children among those who are the children of the kingdom, it ought not to be a surprise, but evidence of the logic of things, that in the mustard tree he enters in himself and finds habitation."

Not to follow the teaching of the parables further, note the Master's direct teaching in regard to the circumstances preceding his second coming: "Then shall they deliver you up into tribulation, and shall kill you, and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." We might find many declarations in the writings of the apostles at a later date which give evidence of being indicted by the same spirit. The trend of scripture is toward this conclusion; that as the centuries pass, and the professing church gathers to itself numbers and wealth and influence, it will become worldly in spirit, selfish in aim, false in doctrine, and corrupt in conduct, until at last He that walketh in the midst of the golden candlesticks shall say: "I know thy works, that thou art neither hot nor cold; I would that thou wert cold or hot. So because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." The parallel between the nation and the church as regards deterioration and decay and dissolution is thus seen to be complete, and as the prophecies of evil regarding the nation have been fulfilled, so we may be sure that the time shall come when the unfulfilled prophecies of evil concerning the church shall be realized. "Hath the Lord spoken, and shall He not do it?"

5. The fifth parallel follows the fourth as a matter of course: that the prevalent view, in nation and church, of ultimate world conquest through the use of means already in operation is erroneous and doomed to disappointment.

(a) What was the prevalent view among the Jews concerning the prophecies of ultimate triumph? The desire of the people to make Christ king is our answer. Their thought through all the past had been cast in the mould of military prowess and a temporal kingdom of universal empire. Every prophecy of conquest was given this coloring. The Messiah of their expectations was to be one who could take the reins of power, and win decisive victories over every form of earthly government, and stand at last proud monarch of the world. Then would the Jews, basking in the sunlight of royal patronage and favor, and ruling other nations with a rod of iron, prove themselves the favored people of God, above every other people on the face of the earth. We can now understand how far from this view was the plan of God. They thought of temporal rule as the real mission of the Jewish nation. As the Lord had promised Canaan for an inheritance, so they thought that ultimately every opposing force would be placed under their feet. And when they see Jesus performing miracles they associate him with their national heroes of the past, and think that now the one has risen foretold in prophecy, to whom the Lord will give "the heathen for an inheritance, and the uttermost parts of the earth for a possession;" in a literal interpretation of the words, by force of arms. Hence, when he seems to hesitate, while all things wait in the crucial hour, they are ready to take him by force and place him upon the throne and follow him to victory. As we now know, this hope was doomed to disappointment, for it was not Jesus' way. But it was the only way they knew, and when Jesus so grievously crushed their hope they were ready to crush him out of existence. Their mistake was in regard to the scope and character of their mission in the world, and because of

this mistake they thought that not to win a material conquest of the world was to make a failure of their national life. And yet we know, in the light of history, that Judaism was no failure because their fond hope did not materialize. Really they had no ground for their hope. The mission of the Jews, as we have already seen, was to give to the world a knowledge of the true God, and of his law and the germ of the doctrine of salvation by grace, and this three-fold task they accomplished. The task they set for themselves they were not fitted for, nor was it in harmony with the plan of God.

(b) Turning to the church we find at a very early day the possession of a different hope, but one equally erroneous. They had come to see the mistake of the Jews in looking for a temporal sovereign in the Messiah, and realized to a degree the spiritual import of the work which God would have His people to perform. And so they swung to the other extreme, and dwelt mostly upon those phases of the kingdom which were passive. "The servant of the Lord must not strive." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." They came to cherish the thought of a conquest of the world spiritually by grace. Christ is the prince of peace, and he will win his victories by the operation of the silent and invisible forces of righteousness. Do not contend for the faith, but let the truth win its way by its own inherent power. Like leaven let it work till the whole world has come under the gentle sway of Prince Immanuel. For truth is mighty and must prevail. Only let us be patient and the time will certainly come when every form of iniquity shall be put down, and the visible church, through the operation of invisible forces, shall usher in the reign of righteousness throughout the world.

Now we have to say that this hope of the church, not resting upon a basis of Bible truth, is as futile as the hope of the nation. The real mission of the church is not the spiritual conquest of the world any more than that of the Jews was physical conquest. For such a

mission they were not fitted, and such a conquest was not in the plan of God. The specific mission of the church, as we have seen, was to continue the mission of the Jewish nation, only with intenser spiritual emphasis; teaching the knowledge of the true God, and of his law, and the doctrines of grace as illumined by the Cross. In a word, not to convert the world but to evangelize it, to preach the gospel to every creature. The visible, organized church with all its imperfections, is fitted only to do this, and doing this it is no failure. Yet a multitude of the professing church is manifesting the same spirit toward those who would disillusionize them that the leaders of thought in his day manifested toward Jeremiah, and even toward our Lord Himself.

6. The last parallel which I suggest is this: that the nation and the church begin their most rapid decline at the moment of their greatest exaltation in the way of material advantages.

(a) Behold Solomon in all his glory. The kingdom has reached a height of privilege and of power previously unknown. David, the man of iron and of war, Bismarck like, had welded discordant factions together, and with the force of a strong people thus organized and fired with love for a dauntless leader, he hurls himself upon his enemies and wins decisive victories; leaving to his son the legacy of a united nation and a land at rest from war. Solomon takes the sceptre of peace, and walking in the fear of the Lord is greatly prospered, until far distant lands learn his fame. As their rulers came to judge for themselves they are led to exclaim, "the half hath not been told us. Happy are thy men, happy are these thy servants that stand continually before thee; and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel." Proud moment of achievement for Solomon! If only he had realized the significance of the opportunity which the glory of his nation involved. But his head was turned by the magnificence of his reign, and at the very time when he ex-

ceeded all other kings of the earth in riches and wisdom, and other nations were laying their tribute at his feet, he gave his love to foreign women and they turned away his heart from Jehovah. And the Lord was angry, and the prophecy of a divided Kingdom fell upon his ear. The Northern kingdom prospered for a time, and Jereboam II regained much of the territory which had been lost under previous kings, and fortified many cities and his long reign seemed to promise great things for the future. His government was vigorous and successful, and the kingdom of Israel was apparently strong and wealthy. Yet from that point their descent was rapid and terrible. Four successive kings were assassinated by conspirators, and one military chief after another took possession of the throne. The moral and religious condition of the people become fearfully corrupt. A writer thus sums up the degeneracy of the times: "Every description of crime prevailed. The kings and princes were murderers and profligates. The idolatrous priests had spread their shameful festivals and deceitful oracles all over the land; the great parties in the state resorted for help sometimes to Assyria, and at other times to Egypt, while the whole nation relied wholly upon an arm of flesh; worldly and sinful objects were pursued by the same eagerness by Ephraim as by Canaan; a listless security blinded all minds, giving place in the moment of danger to a repentance merely of the lips; and what was the root of all the evils, God and His word was forgotten." Under such conditions the end was neither remote nor uncertain; and the pity was that their descent from so high an altitude of privilege should have been so swift and sudden.

(b) Concerning the visible church of Jesus Christ in the world today there are two facts which challenge our attention. First, the high position which it occupies in point of privilege and power. Never were such possibilities of usefulness before it. It has numbers and wealth, and social prestige and magnificent cathedrals and costly church edifices. It has educa-

tion and culture, and refinement and popularity. All the scientific inventions and appliances of the day are ready to do its bidding; limited express trains and ocean greyhounds to carry its messengers, and telegraph and cable and wireless to transmit its messages to the ends of the earth. It has the persuasive eloquence of the pulpit orator, and the scholarly productions of the biblical expositor, and the matchless logic of the skilled rhetorician. At what period of the history of the church could Jehovah's question to his ancient people be more appropriately repeated to his people of the present dispensation: "What could have been done more to my vineyard, that I have not done in it?" Exalted to heaven, indeed; blest with privileges, honored with responsibilities, with problems confronting it requiring the fullest knowledge, the most profound wisdom, the clearest judgment and the most statesmanlike sagacity.

The second fact is the very manifest failure to measure up to the height of its exaltation. If we ask what the church is doing today commensurate with its princely endowments, echo answers, What? Its assets are in possibilities rather than achievements. We are simply playing at missions while the whole world lieth in wickedness. We dole out dollars in beneficence and lavish thousands in self indulgence. We make even the service of the sanctuary minister to our vanity and pride and self complacency, while we sit in finely cushioned pews, and listen to aesthetic music and colorless moral essays, or disquisitions upon ethics or the philosophy of religion. Meanwhile the church is heedless of its most sacred, God-given obligations, spirituality pants for breath, and the very superfluity of naughtiness within the church is condoned or given slight protest. Forgetfulness of God is a prevailing characteristic. Again we seem to hear the startling inquiry of the Lord concerning his vineyard: "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" The outcry regarding the condition of the church is not to be passed by as a

dismal croak of a pessimist, but should be counted an alarm signal in view of our alarmingly rapid descent. The sooner we realize the parallel between the old Jewish nation in the days of Solomon and the church of today in this particular, the greater will be the salvage from the wreck, for we are certainly going down grade at a frightful speed. The analogy is yet more complete if we recall the voices of protest raised against Jeremiah and his kind in the ancient days. As then, so now, the declarer of unwelcome truth is not welcome. And yet when the truth is as fire shut up in the bones, one must speak.

With a single thought concerning the ultimate future of the nation and the church I leave the subject. First, as to the nation. God is not unmindful of his covenant. His promise of restoration to their own land shall yet be fulfilled, though the delay has made many a heart sick. There is a future yet before the ancient people of God. After the fullness of the Gentiles be come in, then shall God again graft the Jewish scion into the original stock, for he is able to do it. For the elaboration of this point, and the quotation of Scripture in support there is no time.

In regard to the church. The same query may arise as concerning the Jews, "Hath God cast away His people?" And the same answer may be given, "God forbid." He has his eye upon his own, and while the visible, organized church, as it appears in the world today, shall be rejected because of its apostacy, the elect within the elect are not forgotten. These, together with those believers who for any cause have not identified themselves with the visible church; all who constitute the mystical body, the real church of Jesus Christ, shall be found within the shelter of the promise. Against the church thus defined the gates of hell shall not prevail. And in that glorious day when our Lord shall come to call his own to that wonderful meeting in the air, then shall the Bride gladly hasten to answer the Bridegroom's call.

“Wake, awake, for night is flying,
The watchmen on the heights are crying;
Midnight hears the welcome voices,
And at the thrilling cry rejoices;
Your lamps with gladness take;

Hallelujah!

And for his marriage feast prepare,
For ye must go to meet him there.”

EUGENICS AS A REMEDY FOR THE DETERIORATION OF MANKIND.

Sunday, Feb. 9th, of the current year (1913) was set apart as Eugenics Day by the governor of the state of Michigan. A sermon preached on that morning proved interesting to one, at least, who heard it; which fact, I suppose, is the reason for my appearing before you today. I claim no expert knowledge of the subject, and can give you simply the results of a little cursory study of the newspapers and magazine articles. I have stated the theme in a way the most readily to bring out certain truths which seem to me to be vital in this connection.

A. When a preacher suggests such a thought as that of the deterioration of mankind, which implies that the world is growing worse instead of better, the popular lecturer is ready to pronounce him a fool, and more than that, a blasphemer, flying in the very face of God. These are almost the exact words recently delivered from the lecture platform. So let us leave the preacher out of the account, and obtain the testimony of the scientist, the statistician, the statesman and the philanthropist.

1. We naturally turn to science for this word eugenics is a technical, scientific term, coined, and recently brought into use to meet the need of the hour, as a name for a new science just struggling into being. Webster defines it: "The science of improving stock, either human or animal, or of plant life." It is generally applied to human beings. The root idea is, well born; and a common expression is, every child has the right to be well born; that is, should be permitted to come into this world as the offspring of healthy parents, under favorable conditions. This science is so new that its principles are not yet fully understood

nor its modes of operation formulated. Its aim is declared by its friends to be 'the study of agencies under social control that may improve or impair the racial qualities of future generations.' We are further told that it has two sides; the negative, to discourage the propagation of bad stocks—the positive, to encourage the propagation of good stocks. Our wise men are now engaged in inquiries which it is hoped will be of great benefit to mankind; for these same wise men have discovered a very grave peril confronting humanity. They tell us that the action of the principle of natural selection which determined the survival of apt or favored races among plants and animals, has to a large extent been evaded or suspended in the case of civilized man. Reference is made to the ruthless action of Nature in destroying all but a few—the most perfect of the rising generation, and then we are told that man, "in proportion as he has become intelligent, has set himself to oppose this destruction of his less capable offspring, and to resist the selection of a strictly limited number precisely fitted to take the places of the elders who vacate by death. . . . He discovers new foods, new protections, new powers. He rears the weak and sickly. He even allows and carefully enables them to propagate and to transmit their weaknesses, their defects of body and brain to new generations. . . . How then is it that man has not already become everywhere a diseased, broken-down, degenerate race? What will become of man in the future? . . . It is probable, if the civilized races of men do not consciously adopt some method of selective breeding, that struggle and competition will develop at a later period between the different race groups of mankind, when the surface of the earth and the available sources of nutrition are fully taken up by the dense population of that awful future." This ominous warning is given in a report of the recent convention in London, where some 500 delegates, leading scientists from all parts of Europe and America, met to face this peril and devise some means of relief. The report is made by one of England's foremost

scientists, and he thus voices the convention's sense of coming danger to mankind. If we carefully analyze this report of these distinguished scientists we shall first be impressed by their frank avowal that mankind is deteriorating, and so rapidly as to cause great concern. If things continue to move as at present an awful future awaits us. This is their verdict after a careful induction of all the facts obtainable.

Further, in that awful future the surface of the earth will be occupied with so dense a population as to exhaust all sources of food supply, making the maintenance of life extremely difficult. This will cause such a struggle and competition for the necessities of life as the world has never known. The implication is that in our highly advanced stage of civilization we have become too lenient with the weaker elements of our kind, and must in some way get back to the severity of nature in the laws of natural selection and the survival of the fittest. As a writer has suggested: "The enlightened eugenist is thoroughly alive to the situation. He sees clearly the grave danger that threatens the existence of humanity, or what would be worse, threatens to make them a race of demons. Everything, from the eugenic standpoint, depends upon the adoption by civilized man of some method of selective breeding. The feeble minded, diseased, and criminally disposed are permitted to wander about without restraint, and owing to the very fact of their feeble-mindedness and want of self-control they constantly, among the poorer classes, produce children, and increase the number of semi-idiot, and feeble-minded, helpless individuals in the community. . . . And the only remedy they have to offer is couched in such vague and shadowy terms as 'a good stock, a stock which has within it germ matter which is good,' 'natural selection,' 'the survival of the fittest,' and 'a good system of selective breeding;' and all to be fostered by the newly discovered and yet undeveloped science of eugenics." Surely no preacher, on his bluest Monday, ever pictured a more dismal prospect for the future of mankind upon this earth.

2. Let us now listen to the testimony of the statistician. Fifty years ago there was one criminal to every 3,442 of the population of our country; today, in a single state, there is one to every 250, suicides, in a single one of our large cities of 200,000 population, were 77 last year, while in former years such an event was almost unknown. Figures compiled from United States revenue reports, or from court records, or other equally reliable sources, show that notwithstanding all the temperance agitation and education and legislation of recent years, the use of cigarettes, and of intoxicating liquors is alarmingly on the increase throughout our country. That murders, and robbery, and theft, and arson, and impurity and divorce, are sweeping over the land like a mighty tidal wave of evil. That a large proportion of the young men, especially in our cities, are physically unfitted, and, what is worse, can never be fit for the responsibilities of the home life. The columns of figures along all these lines are nothing less than appalling, as we note the rapid increase from year to year. Look up for yourself the tabulated statements from all legitimate and reliable, secular and original sources, that have not been manipulated for partisan purposes, and then judge whether such a holocaust of crime and indecency is not proof conclusive of the deterioration of mankind. These are not the pessimistic rantings of a dyspeptic preacher, but the actual conditions as expressed in cold figures.

3. Turning now to the testimony of the statesman as expressed in his efforts at legislation what do we find? In England, Parliament has become so aroused on the subject as to inquire very seriously as to what can be done. Already some attempt at legislation has been made in the enactment of a law designed to prevent the marriage of such as are mentally deficient. But it is a question which taxes the brains even of an English Parliament to determine just how the state is to select authoritatively the members of society who are to be entrusted with the responsibility of par-

entage, and to exclude all others from mating. It is enough for our purpose to note the fact that the sense of actual peril which the scientists have expressed has now invaded the ranks of the statesmen of England, and that so conservative a body as the Parliament is trembling with anxiety.

In this country, as we know, the several states have been wrestling with the question of divorce, so fearfully on the increase, and the need of action by congress looking to federal regulation has been seriously urged. The conditions under which many of our working girls are compelled to labor is agitating our legislators at the present time, and a resolution has been introduced into the lower house calling for the appointment of an adequate committee to investigate these conditions. According to this resolution the indications are that in New York the wages are so low that a decent standard of living, and healthful surroundings, have become almost impossible. And further that vice and crime are bred of the needless misery coincident with the manufacture of the nation's clothing, and that the manufacturing is carried on in filthy and unsanitary quarters, saturated with germs of corruption, small pox, scarlet fever and other contagious diseases; thus constituting a serious menace and danger to the welfare and health of all. By this movement it is desired to show the close connection which the intolerable economic conditions of the garment workers bears to vice and crime on the one hand, and how these economic conditions avenge themselves on all the people because the people allow them to exist. We may note that this resolution was introduced by a socialist member of the house of representatives, and therefore may not be supposed to be especially under the influence of the clergy. Yet the picture which he paints is a very dark one of the greed for gold, and the indifference to life and morals, in this age of boasted achievement. Surely something needs to be done for the betterment of humanity and the improvement of its stock, even in the enlightened civilization in which we glory.

4. What now is the testimony of the philanthropist on the question we are considering? Among the many movements of the present day looking to the betterment of humanity is one recently instituted by John D. Rockefeller, Jr.; nothing less than a bureau of social hygiene, through which he and others of like spirit hope to alleviate social conditions which he considers "the greatest single menace to the perpetuation of the human race." He states this movement to be the outgrowth of his service of six months as foreman of the grand jury, appointed to examine into the status of the white slave traffic. During that service he came to realize that the social evil, in the extent and horror of it, constitutes one of the great and vital world problems of the day. The bureau is prepared to make investigations in all the great cities of the world, similar to that recently made by the vice commission in Chicago; to ascertain to what an extent the appalling conditions there discovered are prevalent elsewhere; and then to suggest any measures which may seem practicable for meeting the evil. In this connection he expresses very strongly his conviction as to the reason for the development of this fearful curse throughout the world. He declares it his belief that prostitution as now conducted in this country and in Europe is very largely a man's business; the women are merely tools in the hands of the stronger sex. It is a business run for profit, and the profit is large, and while there are many contributing causes for the downfall of the women of the underworld, man is chiefly responsible for their fall. It is his belief that fewer than twenty-five per cent of the lost women of this country would have fallen if they had had an equally good chance to lead a pure life. It should be remembered that as foreman of the grand jury, Mr. Rockefeller had exceptional opportunity for studying the conditions of which he speaks, and the discoveries he makes are enough to make a man blush for his sex. And to think that these conditions exist in this age of literature, and art, and aesthetic culture, and all that goes to make up a re-

finer civilization beyond anything the world has before seen.

I wish also to quote the testimony of Dr. Howard Kelly, the famous surgeon of Johns Hopkins University. In an address to the Young Woman's Christian Association, he said: "The social evil is more wide spread, more menacing today than it has ever been before. It claims its victims by the countless thousands. A terrible toll of innocent children is being taken yearly in our cities, Washington as well as elsewhere, for purposes that I should not dare even to hint here. Under the surface the conditions are too horrible to portray, and conditions are continually becoming worse." We all understand how it is within the province of physicians and surgeons to know the conditions under the surface, and the trend of the current.

One would hardly take the Detroit News to be a philanthropic journal, but a couple of recent editorials show how thinking men are compelled to view our present sociological conditions. Referring to the eugenic movement, and the great occasion for it, the writer places at the head of his article the striking title: "Eugenics or Asylums," thus intimating at the outset his feeling that unless we speedily do something for the betterment of mankind we shall soon be compelled to build more asylums to house the unfortunate product of our deteriorating stock. After referring to the phenomenal interest in the subject within recent months he goes on to speak more particularly in explanation of the eugenic movement. "Our race has suffered needless deterioration in silence for ages, most of the time through an exaggerated and inconsistent development of what we are pleased to term modesty. . . . Eugenics is a science which looks to the systematic betterment of the race in every particular. Consequently it endeavors to insure that at least the greater proportion of children who come into the world may have the blessed advantage of parentage which is physically sound, morally sane, and educated to proper ideals as to their duty to the state and to their offspring. The converse of

this endeavor is an effort to limit as far as possible the union of persons who are manifestly unfit to become the parents of children or to have the responsibility of rearing them. It is a question which goes to the very foundation of society, and it is powerfully affected by economic conditions. . . . It is time for the human race to awake to the peril of degeneration in this day of intensive commercialism and careless attitude toward the moral and physical welfare of its members."

The other editorial was designed to point out the danger of our young people in connection with the modern dance. At the outset the writer makes reference to certain popular dances with various outlandish names which are characterized as showing as perilous a disregard for the conventions of society as can be imagined outside utterly abandoned assemblies, and the fact is mentioned that such dances had to be forbidden by the school authorities of Detroit at the graduating balls. Then the editorial continues: "One does not have to be innocent, one needs only to be grossly ignorant, not to see the double intention in a number of our most recent song titles, while the aim in the music seems to be the sensuous—for there is a sensuousness, an immorality of music, just as there is an indecency of thought or word or deed. It is not in the low dives merely, nor among the abandoned, that we find such songs and dances in favor. They seem to have affected all classes of society. Young boys and girls chant the most disgusting rot—and one who is simple enough to believe that they are wholly unconscious of the hidden spirit of it all, is quite too simple to go home alone after dark. . . . The stampeding of Americans to these peculiar and disgusting forms of free and easy speech and behavior is one of the regrettable aspects of our modern social life. We have always prided ourselves on our freedom here; we have boasted that the rigid chaperonage of Latin countries was not needed here, because American gentlemen neither do nor countenance that which is not entirely above the most searching criticism; but it is to

be feared that in at least these two particulars we have inclined to tarnish that freedom with an inflow of license."

This is what we learn concerning the terrible conditions maintaining in our social life; not from some mystic, hidden away in sheltered retreat; nor from some despondent preacher, who has lost the balance of his judgment; nor from some hypochondriac, giving us, Poe-like, the sombre colorings of a frightened imagination. But rather, it is the view of men of affairs, strong minded, not over tinctured with religion, and who have had full opportunity for acquiring a knowledge of the facts on which to base a correct opinion. These men, among the brainiest of scientists, and physicians, and financiers, and writers—to say nothing at all as to the opinion of ministers—such men of the world have become thoroughly alarmed at the possibilities of the future as indicated by the present trend and momentum of human life. And to think of such possibilities while we are living in the meridean splendor of the twentieth century, in the age of hygiene, and sanitary science, of humane and philanthropic enterprises, and when we lay special claim to ethical culture and refinement.

B. We now turn to consider the new science of eugenics as a remedy for these deplorable conditions. We may conveniently consider this remedy under two heads; legislation and favorable environment.

1. Legislation.

a. It has been suggested that we have a law requiring all who desire marriage to present a certificate of good health and competency from a reputable physician. It is claimed that such a law would accomplish great good in eliminating a large number of those who ought not to assume marital obligations.

b. It is further suggested that there be a law forbidding marriage in the case of the insane, semi-idiot, the physically incompetent, etc. This also would be a preventive measure, tending to safeguard society

against the multiplication of idiotic, or diseased or deformed children.

c. The proposition to prohibit the manufacture and sale of intoxicating liquors as a beverage, as well as the use of cigarettes, and regulating the sale of habit-forming drugs may also be considered as coming properly within the scope of the eugenic movement—the effort for the betterment of mankind. It would seem impossible that any right-minded individual, any person who cares anything for his fellowmen, would oppose such legislation.

d. Woman suffrage is another feature of the proposed legislation. Its advocates are sure that if woman had the right of franchise their vote would help mightily in securing eugenic legislation along many lines.

e. The enactment of strict divorce laws by the federal government is another suggestion.

Now let me say in regard to all remedial legislation; in every way possible let us buttress society with defences, and wherever a dyke has given way by all means as quickly as possible repair the breach. The need is certainly great.

2. We come now to notice some of the measures proposed for the improvement of mankind which may properly come under the head of an improved environment.

a. A larger wage for women workers. Equality of the sexes in the matter. Equal pay for equal work is the cry, and the demand is just.

b. A better place in which to work. No person, man or woman, ought to be compelled to work in a place and under surroundings which are a menace to health and morals. If reports are even measurably true some of the sweat shops of our cities are not fit for the hogs of a respectable farmer.

c. Pleasant home surroundings for the family. At least make it impossible for several families, men, women and children, to live in one room, in the midst of filth, and vermin and shame unspeakable.

(d) The abolition of child labor as now employed in many quarters. Give the child a chance. Oh, the slaughter of the innocents under the grinding commercialism of the present day! If the science of eugenics has anything for the child of the factory, in the name of all that is sacred let him have it.

(e) A living wage for the head of the family. When a man has to work seven days in a week, in perpetual servitude, just to keep the wolf from the door; on the ragged edge of uncertainty day after day, wondering what would become of his family if he should be ill for a week, or lose his position: while he knows that his employer has money to burn, and squanders his wealth with his family in ostentatious and senseless display; is it any wonder that resentment burns within him at the inequality and injustice of it all?

(f) The suppression of the social evil. Here is one of the special fields of effort for the eugenic movement: a field of opportunity as magnificent as the task is herculean in proportion. Work has already begun in this line of service, and we surely wish the workers well in their arduous labor. Yet, after all that has been said of the science of eugenics, as to its name and aim, and the scope of its work and the need of the hour; I for one cannot help wondering if it be an adequate remedy for the diseased social conditions. Indeed, the more I think of it the more I am convinced that it is not the sovereign cure. I wish to be fair. The view presented of current moral conditions I believe to be moderate. If all those whose testimony we have taken could get a view of these conditions from the angle of Bible truth I feel sure that they would become vastly more alarmed than they now are. There is no question but that the patient is desperately sick. Then we have tried to be fair in giving full credit to the new science as a remedial agency. The aim of the promoters is good. No doubt of their sincere desire for the betterment of humanity. Nor any doubt that the various measures proposed in the way of legislation and environment, so far as they

could be made practical, would have a tendency to improve the conditions. But after you have said the last favorable word it still remains true that eugenics stands for betterment rather than cure. It is simply palliative, and not radical. This slogan of its promoters—the betterment of mankind—reveals their failure properly to diagnose the disease. They are talking of improved conditions rather than removing the cause of the malady. They are talking of generation, while something far more radical than that is needed. Their whole theory, whether consciously or not, is based upon the doctrine of evolution, and the Darwinian theory of natural selection and the survival of the fittest. Improve the stock is the cry, all unmindful of the need of an absolutely new stock. We cannot escape the conclusion that the whole system of eugenics is superficial, and therefore fatally defective as an actual remedy for the deterioration of mankind. It goes upon the assumption that the patient needs no medicine. Give him fresh air, and good food, and a pleasant home, and congenial company, and freedom from care, and all will be well. And yet we are confronted with the fact that change of environment does not reform the criminal. Education does not necessarily keep a man moral. Culture does not remove depravity. With all the training and refinement and polish of the present day these abominable conditions prevail. It has been repeatedly shown that you may change the conditions, and obtain temporary improvement, but presently there is a reversion to the old type of life. Clean out the sty, and disinfect it as you may, wash its occupant till the bristles gleam in the sunlight—that's the province of eugenics, betterment—and presently the hog will be found wallowing in the mire, and the pen will be filthy as before. Somehow we come back from our survey of the nature and the work of the science of euegnics with the conviction that this old world has a supreme need which eugenics can never satisfy. something beyond the power of social service, or strict

legislation, or improved environment, or greater intelligence, or a more refined civilization. And since these things are all that eugenics has to offer we must look elsewhere for a real cure for human ills.

Allow me to close this paper with an old Jewish picture of a true home. The wife says concerning her offspring, "For this child I prayed." Why was not this a good prayer for a good wife? For myself I think it is a great pity that in so many American homes children are considered an encumbrance, and for a wife to express a desire for a child is considered immodest. We need to get back to the old-fashioned conception of the blessedness of family life. Children used to be considered as a gracious gift from God. Today we have come to look upon them as in the nature of disgrace, not to be mentioned in polite circles; while we lavish the affection designed for children upon cats and poodle dogs. In a crowded street I heard a well-dressed lady scream in affright. I thought her child must be in imminent peril. I looked, and behold! it was her darling puppy. To what depths of poverty must that woman be sunk who must bestow upon an animal the affection which belongs to a child! Thank God for the sensible, Hannah-like women who yet remain. I know a young married woman who loves children, and who desires to have children of her own, and is not ashamed to own it. With one child in her arms, upon which the wealth of her great mother heart is lavished, she is planning how many more she can properly care for and train for God. I know that in this story of Hannah we are treading upon holy ground: and yet, if our hearts be pure we may enter even here. I notice that Hannah prayed for this child before it was conceived, and in the light of subsequent facts I cannot but believe that in that prayer she included the consecration of her offspring to God. And further, that her husband shared with her in this earnest desire for a child in whom God should be glorified. We thus have a beautiful picture of conjugal fidelity, and devotion to each other and

to God, pure and simple and refreshing; at the farthest possible remove from the earthly and the sensual. They had the same true and adequate view of the high and holy task of parenthood. It is greatly to be feared that a very large number of children are born in wedlock, not like Samuel in answer to prayer, but only as an accidental result of the indulgence of animal passion. To a properly trained mind the generation of a human being is the exercise of the highest and most sacred function of our nature. Eugenics says a child has the right to be well-born. Samuel was well-born. To be well-born in the highest sense, today as in the olden time, is for the child to be an answer to prayer, and consecrated before birth to the service of Jehovah, and afterward like Samuel hearing the divine call to a new life. If we gave the scientist the first word the preacher must have the last. The science of eugenics which shall effectually and permanently uplift humanity must include the birth which is from above as well as the natural.

THE MINISTER.

On the fourteenth day of April, 1865, occurred the assassination of Abraham Lincoln, the president of the United States, the Savior of his country. On that same memorable evening, your speaker, then a mere youth, stood before a select company of friends and official representatives of the church of which he was a member, and undertook to preach his trial sermon. The gathering was a very informal one, in a little farm house, the home of a family connected with the church. I have not a scratch of pen or pencil to indicate the line of thought pursued. I only remember the text, but that perhaps of itself is suggestive enough of the entire effort of the evening. "O that I had wings like a dove, for then would I fly away and be at rest." I have no idea as to my reason for choosing that particular text. Perhaps my thoughts had already taken flight and I longed to follow. Be that as it may, a few weeks later I had an appointment to preach at a school house, and not long after I received the following document, preserved to the present with special care.

"Stillman Valley, Ill., July 1st, 1865.

This certifies that the bearer, Wilson Whitney, is a member of the Baptist church of Stillman Valley without reproach, and that he has the full and cordial approbation of his brethren, by a vote passed, June 24th, 1865, to exercise his gifts in preaching the gospel of Christ. By order and in behalf of the church.

T. H. BAKER, Church Clerk."

The following six years were spent in preparatory study, preaching as opportunity offered, and on Sept. 20th, 1871, I was publicly ordained to the work of the

ministry, at Rockton, Ill., only a few miles from the old home church; as the following certificate shows:

“Rockton, Ill., Sept. 20th, 1871.

This is to certify that at the above time and place Wilson Whitney was ordained to the work of the gospel ministry according to Baptist usage, by a council convened for that purpose.

JOHN FULTON, Moderator.

“H. C. MABIE, Clerk.”

These two documents were the voice of the church and the denomination bidding me enter upon this sacred calling, but if you ask me of the call of God I must go back to the days of my childhood. In the month of March, 1858, the Lord gave me the assurance of his pardoning love. The place, the day, the hour, the circumstances are indelibly impressed upon my memory. As the light broke in, and peace flowed like a river it seemed for the first few minutes too good to last, and the suggestion came not to tell anyone for the present but to wait and see. But if it were too good to last, it was also too good to keep, and in less than half an hour, in spite of my resolution to wait, I had broken the news in my mother's ear; and to tell you the truth I have never been able to hold it in from that hour. A day or two afterward, in a letter to my only sister, I remember quoting these words:

“How sweet the name of Jesus sounds
In a believer's ear;
Fain would I sound it out so loud
That all the world might hear.”

If ever I had a divine call to preach the gospel it was in connection with the work of the Holy Spirit in regeneration. It was a part of the endowment of the new birth. I cannot recall an hour from that day on through all the changes of youth and young

manhood, when I did not expect to be a minister. It was with me as the controlling influence of my being, shaping all the lines of character and conduct.

Do you ask me if, after all these years of experience, I find the ministry a work of pleasure? I reply; to the willing and obedient servant of the Lord there comes joy unutterably sweet, and intense and lasting. I have seen ministers who soured on their work, and left it for secular employments, with an apparent sense of injured innocence and petulant grief. I confess to utter lack of ability to comprehend their experience. I am glad to testify, to the praise of the glory of divine grace, that my darkest days (and some days have been very dark) have been redolent with the perfume of the Rose of Sharon about my pathway, and have brought to me such blessed intimacies with my beloved Lord as fairly to make amends for all the gloom. The testimony of one who had come to grey hairs in the work of the ministry does but echo the sentiment of my own heart. "For my own part, if I had to choose again a hundred times my course in life, I should choose the ministry. It is not only that necessity is laid upon me—that I should have to say, Woe is me if I preach not the Gospel—it is not only that I feel my Master's call commanding me, and the needs and dangers of my brethren pressing me—it is not only that there is a constant instinct and impulse urging me (whether I like it or no) to try to make the light of the glorious Gospel of the Lord Jesus Christ shine more brightly on human hearts amidst the world's darkness and sin; but it is also that I have found ministerial work so full of interest and joy that every other employment would seem dull in comparison."

With thus much of personal reference shall we now turn to consider the minister: his call, his mission, his object, his spirit, his reward. In the development of this analysis we may have frequent occasion to refer to the Apostle Paul by way of illustration.

(a) In regard to a call to the ministry we may say emphatically that it must be a call from God. When and how are matters of secondary importance, but the voice itself must be the voice of God. Else the minister is acting without authority. Hear the testimony of the great apostle upon this point, referring to his experience on the way to Damascus. "And I heard a voice speaking unto me, and saying, ". . . I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee." Unless one has a divine call, and is made a minister by the Lord Almighty all the making of the schools will avail nothing. And yet, lest I should be misunderstood, let me suggest that while the call to each minister today, to be effective, must be from God as surely as Paul was called of God, we may not expect the same miraculous circumstances as in the case of Paul. Even those who discard the miraculous surroundings as a necessary and essential part of regeneration may sometimes be in danger of imagining that somehow or other there must be something marvelous about the method of the call to the ministry. Let such learn a lesson from the experience of a colored brother. Wrought up to a high pitch of excitement, he lay down to sleep, and as he slept he dreamed. He thought he saw a fiery scroll flung across the heavens with the mystic letters, G. P. C. in large capitals. On awaking he was in an ecstasy of delight, interpreting his dream as a direct revelation from God, calling him to the ministry. Telling his dream the next day to some one not in sympathy with his thought of entering the ministry, he assured the man of his call from the significance of those mystic letters, G. P. C., which clearly meant, Go preach Christ. "Oh, no," said the other,, "you mistook the call. Those letters meant, Go pick cotton." So let us be careful lest we find ourselves trying to gather

wheat when our call is to the cotton field. I have no question that a great many such mistakes are made. The Holy Spirit ordinarily speaks with a still small voice, in harmony with the general trend of the revealed Word, and of one's own natural capacities and powers. In this sense one is called from his birth to the work for which he is specially fitted. A man without a palate evidently is not called to preach, nor if he have any other physical defect which would render it impossible for him to do the work of the ministry. So an individual with physical functions and organs perfect in their development, but evidently fitted for other work, may well be satisfied, in my opinion, to do that other work for which nature has given special fitness. Perhaps the young ladies present may see the force and drift of this remark. The duties of wifehood and motherhood are so high, and holy and essential that it has always seemed to me passing strange that one should willingly surrender them; and from all the light I have yet been able to get I cannot see any reason to believe that God calls women to make such a sacrifice, except it be in very rare instances. I fear that much of the so-called exaltation of woman, and enlargement of her sphere, is a real degradation and shrivelling of her opportunities. The mightiest words of human speech are Mother, Home, Heaven. Oh, woman! do all you can to maintain their purity and power. Before leaving this point of a call to the ministry suffer a caution. Do not think a long period of mental conflict and soul agony is a necessary accompaniment of a divine call. A bit of personal experience may be helpful just here. As I have already said, I never had a thought of any other work than that of the ministry from the day of my conversion:

It was not until some months after I had received my license from the church, and was busily and happily engaged in the work of preparation that a cloud arose over my head. The occasion was this. In order to continue in school it was necessary for me to have

financial aid, and so I applied to the Education Society. It was their custom to have all applicants examined by a committee of prominent ministers as to their call to preach, fitness for the work, etc. On the appointed day quite a large number of students presented themselves before the committee. As I was one of the youngest my turn came among the last. As I listened to the experience of one after another I was surprised to hear them speak of severe mental and spiritual conflicts, sometimes protracted through years, and only after some strange discipline were they finally led to give themselves to the work of the Lord. Only one of all the number had an experience like my own, and for the first time in my life I began to wonder whether I had really been called of God to preach His Word. To be sure there was one whose experience was like my own, but wasn't it likely that he, as well as myself, was mistaken? With this first trial of conflicting emotions working within me, my turn came and I arose to give the committee my experience. I told them how I had always felt about it, and that if such darkness and trial as most of my fellow students had spoken of were necessary to a call to the ministry than I had never been called. I never shall forget the remarks of one of the committee in reply, to the effect that the darkness and conflict were because of unwillingness to yield to the will of God, and that if I had been enabled to surrender without such struggle I ought to be very thankful. His few timely words solved the problem for me, and my first cloud upon this matter was my last. I believe we might avoid very much of the bitter of life if we would always keep in mind the principle then suggested to me, and always submit to the will of God without a struggle.

(b) Called of God, the minister is called to an important mission: no less than that of heaven's representative to a lost world. Paul put it in this way: "Now then we are ambassadors for God; as if God did beseech you by us. We pray you in Christ's stead, be

ye reconciled to God." And again: "I am determined not to know anything among you save Jesus Christ and Him crucified." The command of the Master to certain of his disciples at one time is applicable to his ministers for all time: "As ye go, preach." The minister is first of all, and primarily, a preacher; and the enduring substance of his preaching is a living Christ. The efficient minister, and the only one who may expect the divine approval is the one who can make the words of the great apostle his own: "Him, therefore, I proclaim.' A philosophy no more satisfies the needs of men today than in the apostolic age. Higher culture, higher learning, higher criticism may all be well enough in their way, but suffering humanity can neevr be satisfied with anything short of a living Christ. Some one has said: "Many thoughtful men are saying ,and truly saying: Make the most of yourself. Develop and strengthen all the good that is in you. Suppress and erradicate all that is low and unworthy. Give free scope to all your heaven endowed faculties. Make yourself pure and clean and Godlike. Liberalism says that, culture says that, Plato, Goethe and Emerson say that, Paul says that, better still Christ says it. Oh yes, and, best of all, He tells us how to make the most of ourselves, to develop and strengthen all the good there is in us, to make us pure, and clean and Godlike, and to attain to those lofty ideals which in our better moments beckon us up the rocky pathway to heaven. It is this, to believe on him." And so we come back to the thought that the burden of the preacher's message is a person rather than a theory. Not Christianity even, but Christ; not a system of morals, but Christ ,a living ideal; not the law, but Christ the Lawgiver; not controversy, but Christ the end of controversy; not contentions and strivings about the Law, but Christ; not intellect, but Christ; that we may know Him, and proclaim Him till the whole earth shall be filled with His glory. Even in the days of the early Christians, while Paul moved among them, there were the beginnings

of what afterwards came to be a distinct cult, claiming a deeper philosophy, and a broader knowledge of the spiritual world than that of the gospel plan. Concerning these tendencies of thought the apostle utters strong protest as a departure from the simplicity which is in Christ. These embryotic theosophic philosophers gave a peculiar turn to certain words, gnosis, knowledge; and pleroma, fulness; by which they assumed a deep and theosophic insight into the mysteries of theology, and to partake of the fulness of the Godhead by initiation into an esoteric system. Theirs was a hidden wisdom, known only to the initiated. As directly opposed to all this Paul preached Christ, as the wisdom of God and the power of God; urging every one to know the love of Christ which passeth gnosis, that they might be filled with all the pleroma, the fulness of God. In Christ we have the true gnosis, intimate association and fellowship with Him who is the true pleroma. To this day the humble follower of Christ is the true gnostic, the true theosophist. The caution of the apostle is not yet out of date: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."

While it is the first and imperative duty of the minister, by preaching, to feed the flock of God, dividing to every one his portion in due season; he must not forget that it is also his duty, by pastoral visitation, to shepherd the flock. The minister is a preacher, he is also a pastor; and in the ordinary field of labor this part of his work must not be neglected. Some men, of studious habits and special oratorical gifts, will be tempted to put an undue proportion of time upon their pulpit ministrations. They have little taste for the ordinary routine of pastoral work, and are likely to underrate its value. A man who for a time had been in the ministry, but had (fortunately for the cause as it seemed to me) drifted into more congenial employment, once said to me: "Don't you get awful tired

having people ask you all sorts of fool questions?" Surely there is the prosaic and monotonous phase of pastoral work, but a warm heart, eager to please the Master and win souls, will not weary of the work because of this. The true minister will find in pastoral work a constant spur and preparation for his pulpit work. Often will a quiet conversation in some humble cottage, with what the world might term very humdrum sort of people, suggest a line of thought which, when elaborated in the study, and presented in the pulpit, will be an inspiration to every hearer. The themes thus suggested by contact with his people will have the merit of freshness and adaptation. They do not smell of the barrel, nor yet of the intellectual dissecting room; but growing out of the present felt need of one hearer, and studied with reference to his needs, they will prove helpful to many. The sermons thus prepared are not literary curiosities, but food for the soul. In this way the pastoral work will supplement one's work as a preacher, and prepare him for better work in the future in both directions. It is the work of the minister as pastor rather than preacher that brings him into close range with his people, and in this close contact, if he be wise and tactful and sympathetic, he will forge the chains, that will bind him to his people in enduring bonds of affection.

An incidental benefit of pastoral work is the opportunity it affords for gathering illustrative material for his study. If his eye and mind be quick to work together, and to turn everything to spiritual account, it is wonderful the amount of material which may be gathered even in the dullest round of pastoral work. Just a single instance to make myself understood. I met a man one bright winter day carrying a lighted lantern along the street. I might have thought in passing, what a foolish thing to do, and have allowed the incident to pass out of mind. But force of habit long cultivated led me differently. At once I said to myself: I wonder what spiritual truth is in this unusual circumstance. Soon it occurred to me that in

the close of this Nineteenth century, in the blaze of light with which the Sun of righteousness has illuminated the world, we find every now and then a person still determined to walk by the lantern light of his own unaided reason. Poor man! He does not seem to know that the sun shines. A few days later I learned why the man whom I saw was carrying his lantern in broad day. To guard against the cold during a long drive he had taken the lantern to place between his feet. He was not so very foolish after all. And then another lesson came to me. How often we should judge people more favorably if we knew them better. And still further, we should not so often charge God with folly if we only knew the reasons for his conduct. Thus we see by this apparently trifling incident that if we will we may secure numberless illustrations of spiritual truth, which may be used as opportunity offers with telling effect.

(c) Without dwelling longer upon the mission of the minister let me call your attention to the direct object of his work. We find this object clearly stated by the apostle Paul: "that I may bring every man into his presence full grown in Christ. To this end I labor." In a certain sense Paul was a universalist. He believed that every man by nature is lost. Jew and Gentile, bond and free, cultured and barbarian; God hath concluded all under sin. He quotes with approval from the Old Testament: "There is none that doeth good, no, not one. They are all gone out of the way, they are together become unprofitable." On account of their lost condition he believed that every man should be warned, and so he raised his voice, and told lost men of the indignation and wrath, the tribulations and anguish resting upon every soul of man that doeth evil. Day after day, penetrating even to distant parts, he warned every man with tears. He believed in the possible value of the atonement for every man. "Glory honor and peace to every man that doeth good." He believed that every man who heeded the warning of love, and accepted the offer of salvation through the

blood of the atonement had the privilege of mature growth, and so he labored to present every believer full grown in Christ. The end of his work was not reached until such maturity had been attained. To this end he rightly divided the word of truth, giving the sincere milk or the strong meat as the case required. If ministers will be universalists along Paul's line I am content. In such a case no fear of his saying peace, peace, when there is no peace. No danger of his handling the word of God deceitfully, or holding out the hope of a future probation, or being satisfied with a generation of pigmies in the household of faith.

(d) The next point I wish you to note in the work of the true minister is the spirit in which he labors; and again I revert to the most conspicuous example in the early church, the Apostle Paul. He says: "To this end I labor in earnest conflict, according to His inward working, which works in me with mighty power." We thus see that the ministers toil is simply the outworking of the divine inworking. Unless a man is conscious from day to day of a mighty inward operation of the Holy Spirit; whatever else he may do, let him not enter upon the ministry of reconciliation. Like Samson of old, he can prove himself a mighty man of valor only as the spirit of the Lord shall come mightily upon him; and if this be with him only as an intermittent experience, then too like Samson he will often be shorn of his strength.

(e) In closing I wish to say a word upon the minister's reward. He shall have many warm personal attachments of the worthiest kind. He shall be conscious of being engaged in a service in behalf of a cause of surpassing magnitude and grandeur. He shall have special privileges in the way of communion with God, through his Word and Spirit. He shall have souls for his hire. "They that turn many to righteousness shall shine as the stars forever and ever." And when his task is done he shall have the approval of his Lord. "Well done, thou good and faithful servant."

A Christian poet has caught the vision and put it into verse:

"'Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'
The voice at midnight came;
He started up to hear,
A mortal arrow pierced his frame:
He fell—but felt no fear.

Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight;
Ready that moment, at command,
Through rock and shield to smite.

At midnight came the cry,
'To meet thy God prepare!'
He woke—and caught his Captain's eye:
Then, strong in faith and prayer,
His spirit, with a bound,
Burst its encumbering clay;
His tent at sunrise, on the ground,
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

THE PASTOR IN THE PULPIT.

The pastor in the pulpit. Not the preacher abstractly considered, not the evangelist, nor the occasional supply, nor the preacher of an associational or convention sermon. A practical problem confronts the pastor as he enters his pulpit. How can I use this brief hour so that my people shall receive spiritual uplift, each individual receiving his portion in due season? Whatever suggestions I make toward the solution of this problem will be drawn from my own personal experience. Of course we need much in the way of preparation for pulpit work that is also needed for effective work in the home and in the study. No pastor can do the best work in any direction who does not maintain habitually a close walk with Christ in loving fellowship and communion. A worldly minded pastor, careless and indifferent in regard to his christian experience, cannot fitly represent the spiritual Christ anywhere.

1. Pulpit address.

(a) For affective pulpit work the pastor must consciously stand before his people as an accredited representative of Jesus Christ, and be able so to represent him that the people who look up into his face and listen to his voice shall recognize something of the features and tone of the Master himself. This, it is needless to say, cannot be on the Lord's Day unless the preceding six days have been spent in company with the Lord. A close, loving, habitual walk with the Master is indispensable, if the pastor is to do the work to which he is called in the pulpit. We must be able to say with Paul, "I know Him."

(b) Next to knowing the Master, we must know the message. An idle thing to speak without something

definite to say, to make haste to run without knowing the errand upon which we are sent, to assume to represent the court of Heaven without knowing the mind of the King. Of course in a general way we may say that our work is to preach the gospel of Jesus Christ. There ought never to be any doubt upon that point. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Upon the great fundamentals of truth we ought to be clear as the tones of a bell, and the combined harmony of our message should be like the music of heavenly chimes. Let the man who can only speculate, and theorize, and philosophize and moralize, and who has no stock in trade but simpering sentimentalism and pious platitudes be silent till he learns the mind of the Spirit. Quoting from another: "The Christian preacher comes to his congregation as a herald or authorized messenger from God. His first and principal duty is to see that his message is really delivered. "What on earth shall I say next Sunday? How shall I ever fill out my twenty pages of sermon paper, or my fifteen minutes of sermon time?" Is not this a pitiful line of questioning for one who comes as a messenger from the living God to immortal souls? Why did you ask for authority to preach the gospel in the church of God? Why did you declare your trust that you were inwardly moved by the Holy Ghost to your office and administration if when you come face to face with your people you do not know what to say to them? * * * Surely that which is in my thoughts from day to day and hour to hour, that which is the comfort and strength, and joy of my life,—that which is the most familiar and precious thing in my heart, though so great and marvelous that my heart can hardly utter it. If I do not know what this is, no matter how well I might be able to speak, I could not be a Christian preacher. The message we have to deliver, and the substance of our teaching, may be described in many ways, but I believe the simplest and clearest description of it is that which we so often find in the New Testament—'preaching Christ.' God's

great revelation to man in the gospel was not a set of accurate propositions, nor a set of definite precepts, but a living person. The Christian creed is the history of that person. Christian faith is the affiance of the heart to that person. Christian morality is the following of that person. Christian love, and joy, and peace, and hope and power to conquer all center round that person. Here then is what we have to preach—Christ, the manifestation of God, the Savior of sinners, the Holy Sovereign of mankind.”

When any preacher stands before a congregation he should be full to overflowing of this theme, and be prepared to preach it in demonstration of the spirit and in power. But when the pastor stands before his own flock another element is added—that of adaptation. He is not drawing his bow at a venture, as in the case of an occasional sermon to a strange audience. He is now face to face with those over whom the Lord has placed him as the undershepherd. These are the ones whom he has been meeting through all the week in the varied activities of life. There is the business man he met the other day in the store, who seemed so lacking in spiritual life. There is the housewife, Martha-like, with whom he had a few minutes conversation but yesterday on the supreme value of the one thing needful. There is the care-worn mother who has evidently come with a longing for a little help and a bit of comfort. There is Mr. Smith, the farmer, cool and phlegmatic in temperament; and Mr. Jones, the teacher with intense nervous organization; old neighbor Gray, staid and precise as the aged mare that brought him to church; and neighbor Young, happy as a lark and gay as a butterfly. There is the young couple, but just united in the holy bonds of matrimony and painfully self-conscious, even yet; and there is the widow, whose support and stay in life you laid in the grave early in the week.. Troops of light hearted school children, care free; and young men and maidens who have been kept close at work in shops and offices all the week, with long hours and short pay. The good mother in

Israel, to whom anything her pastor shall say is just right; and the offended member in the miff-tree, who expects you to blow his ruffled feathers into still wilder confusion. All these you see before you as you glance over the congregation with a yearning to be of service to them all, if it please God. Yes, if you have entered the pulpit in the spirit of prayerfulness, with hearts ease in your bosom, you long to do good to every one, the most indifferent and the most hypercritical; for are they not all your people? You have been thinking about them all the week, praying with them in their homes and for them in your study; and this Sunday morning service is the supreme hour toward which all the other hours of the week have been tending. Now is your time to suit the message to the hearer, to take the bread of life and break it up into morsels that all may have a share. Your principal thought, Sunday after Sunday may be intended for different classes, yet each Sunday there should be something, somewhere, in sermon or song or scripture or prayer to touch every one who may enter the sanctuary. Your most intimate friends, the outer circle of acquaintance, and even the stranger whom you may never have met, the saint and the sinner, one and all should somehow be impressed with a sense of the immanence of God and the practicalness of truth. 'To each their portion.'

(c) Then, too, besides the element of adaptation the pastor should exemplify in the pulpit what we may call the personal element. Preaching a living person, he should preach as to living men and women, with hearts throbbing with intensity of emotion, and should so address himself to their inner consciousness as to make them feel the application of his words. Upon occasion he must be to them as the prophet Nathan to the sinning King: "Thou art the man." Said a worldly minded Christian girl to her pastor, after she had renounced the world, and became faithful to her Christian obligations: "I just couldn't help it. I sat before you Sunday after Sunday and you slapped

me in the face till I could not stand it any longer, and I made up my mind to get out of the way." So she got out of the way, not by leaving the church, but by doing her duty, so that the shafts of truth no longer had application to her. Yet the pastor had only been preaching in as loving a way as possible upon the requirements of a godly life. Another young lady, a comparative stranger, who did not suppose that her religious attitude was known to the pastor, said to him at the close of a service: "If I did not know to the contrary I should think that you knew all about me, and were preaching at me all the time." The fact was that he did know much more about her than she supposed, and of set purpose aimed the truth at her heart.

(d) As a faithful shepherd the pastor in the pulpit must take care to feed the flock, sheep and lambs, and tear the sheep's clothing from the wolf's back. As a wise physician of souls he must properly diagnose the case, and suit the remedy to the disease. Sometimes there will be a prevailing spiritual condition throughout the church which may need special attention. The pulse may be low, and the spirits despondent. I remember a time when for months I did nothing in the pulpit but ring the changes on faith and hope. And it is wonderful how rich in specifics and antidotes for this depressed spiritual condition is the laboratory of the Word. Sometimes you may descry a crisis in the near future, and may need to prepare your people to meet it. At such a time, in my own experience as pastor, I sought to make every public service for weeks alive with the intensest spiritual fervor, so that anything unkind in speech or conduct among the membership would seem utterly out of place, and they would feel a holy compulsion to speak the things that make for peace. As a result one of the most violent in temper, and intemperate in speech, asserted that for a month we had been held under a spell so that one could not express an opinion. Oh that such spells

were more frequent and long continued, wherein it would be impossible to express bitter thoughts and harsh criticisms.

Sometimes a grievous lapse from the path of rectitude on the part of a prominent member of the church may furnish a fitting opportunity to emphasize the moralities, and the prohibitions of the decalogue may be the principal source of supply for pulpit themes. Such an occasion may enable us to enforce the fact that the gospel gives no license to sin. "How shall they who are dead to sin live any longer therein?" The christian is bound at least to be a moral man, clean in his speech and upright in his life. The professor of religion who fails to keep out of the meshes of the civil law is a reproach and a disgrace to the name he bears.

2. Having said so much upon the subject matter of pulpit address it may not be amiss to say a few words about the pastor's conduct in the pulpit.

(a) He should be wary in regard to all eccentricities of dress, manner or speech in the pulpit. However it may be with the evangelist, the pastor cannot afford to cultivate mannerisms, or to be otherwise than quietly, and earnestly and reverently natural as he stands before his people on the Lord's Day, with the truth of God in his hand and his heart. His very manner as he ascends the pulpit stairs should give suggestion at once of the rest of faith, the intensity of conviction, the yearning for souls and the realities of eternity. The very first sound of his voice in the formal invocation should be reassuring, and lift the hearer into the atmosphere of true worship. In the reading of the hymns he should so give the sense of the author as to lift the heart in prayer and praise. It is a great pity that so few pastors can read a simple hymn effectively. Let the reading of the scriptures be thoughtful and reverent, with an evident listening for the still small voice of the Spirit; and let the prayer be a communion with the Lord regarding the needs

of the people, then present, as well as the great world needs. Always in the spirit of worshipful thanksgiving. We should never forget that in the scripture lesson rightly interpreted God speaks to us, while in the prayer we speak to God, with an undercurrent of reply in each. Thus the spirit of true worship will be fostered, and what are usually considered the introductory exercises will come to assume their rightful position as an essential part of the service; genuine worship, fitting the congregation for the message from heaven through the lips of God's servant.

As to the sermon I will give you the substance of what the famous Welch preacher, Christmas Evans, had to say: "Observe how the smith deals with the iron; carefully he lays it in the fire, gently and deftly he draws the coals all over it, then gradually the bellows blow the embers into a warmer glow; quietly he stands by; the great hammer is idle in his brawny hand till he sees that the proper heat is reached; then the glowing iron all hot and sparkling, is laid on the anvil and blow after blow falls upon it irresistibly. Harder and harder he hits, and never stops for breath till the iron is plunged into the water, beaten into its proper shape. So should the preacher deal with the human soul. Quietly and gently he should put him into contact with the truth of God; with care and skilful exposition its meaning should be brought out before him; closely and more closely it should be brought to press upon his conscience, till the heart begins to burn and glow and interest is felt, and consciousness of sin, and hopes and desires for better things; then, when attention has been thoroughly roused, and the sympathies enlisted, then let the great sledge hammer blows strike home; then let yourself loose in all the fervor of longing desire to save; then pour out your appeals, your warnings, your invitations; and the terror of the Lord, and the foulness of sin, and the love of Christ, and the cross of Calvary, and the beauty of holiness, and the glory of eternity, and every emotion that the heart can feel, should be used to bring it to the per-

sonal and individual question, 'What must I do to be saved?' and to the definite resolve of the will, 'I will arise and go to my Father,' or 'Lord, I will follow thee whithersoever thou goest.' "

The climax is now reached, and with the singing of some hymn in keeping with the impression sought to be produced, and the heartfelt dismissal with the benediction the work of the pastor in the pulpit for that service is ended; the results will be gathered in eternity.

LOOKING TOWARD HOME.

John 14:2: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

I have somewhere seen a picture suggestive of the eager longing of an aged couple for the heavenly home. A cottage stands by the brink of a river. It is the abode of peace and quietness and comfort. It is evidently the home of the lowly, for we see nothing of the trappings of wealth. The old people are sitting on an old bench, just outside the cottage door. It is the gloaming of the summer day. The work is done, and they sit together, pondering the words of the Book open before them: happy in their mutual love, and in the love of their common Lord. It is the sweet content of happy wedded life, sanctified by the Christ love. As the shadows lengthen, and the lines upon the sacred pages grow dim, they continue to muse upon the Master's words: "In my Father's house are many mansions"—until the fire within them burns with the heat of a great longing to be there. And now, just beyond the river that flows at their feet there takes shape a beautiful vision. At the farthest end of a wide avenue stand the mansions of the blest. As they gaze, an eager longing takes possession of them to cross the river and participate in the rapture of the glorified. It is the home-sickness of the soul. It is thus that the appetite for heaven grows:

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity."

A Christian writer has put into exquisite verse a similar vision:

"There's a little low hut by the river side,
Within the sound of its rippling tide:
Its walls are grey with the mosses of years,
And its roof all crumbled and old appears;
But fairer to me than castle's pride
Is the little low hut by the river's side.

That little low hut had a glad hearthstone,
That echoed of old with a pleasant tone,
And brothers and sisters, a merry crew,
Filled the hours with pleasure as the hours flew;
But one by one the loved ones died,
That dwelt in the hut by the river's side.

The father revered, and the children gay,
The graves of the world have called away:
But quietly, all alone, here sits
By the pleasant window, in summer, and knits,
An aged woman, long years allied
With the little hut by the river side.

My mother—alone by the river side,
She waits for the flood of the heavenly tide
And the voice that shall thrill her heart with its call
To meet once more with the dear ones all,
And form, in a region beautiful,
The band that once met by the river side."

The text and the pictures give me three suggestions:

First—The essential qualities of a happy earthly home. Certainly wealth is not essential. We see no indication of wealth in the cottage by the river side, and another poet rightly describes the happy home:

"Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

An exile from home, splendor dazzles in vain:
Oh, give me my lowly thatched cottage again!
The birds singing gaily that come at my call—
Give me them—and the peace of mind dearer than
all.”

(a) All through these charming verses is the spirit of love, without which home cannot be. The affection which binds kindred spirits together in oneness of fellowship, which leads to self-sacrificing devotion, and renders easy all needed forbearance and patience, and manifests itself continually in unobtrusive ministries of courtesy and kindness, and makes an atmosphere in which heart's ease can thrive—this is essential to a happy home.

(b) Children must ever find a place in the ideal home. The twain in the picture I have given you appear lonely without the presence of children. Perhaps in their dream of the beautiful City they hear the patter of little feet upon the golden street that once used to make music in their home, and the sound intensifies their longing to be there. Children are sometimes termed, half in derision, the poor man's blessing, he so often has his quiver full of them; but certain it is, the home without the prattle of a child is sadly lacking. One great element of happiness is wanting.

“From a broad window my neighbor
Looks down on our little cot,
And watches the ‘poor man's blessing’—
I cannot envy his lot.

He has pictures, and music, and books,
Bright fountains, and noble trees,
Rare store of blossoming roses,
Birds from beyond the seas.

But never does childish laughter
His homeward footsteps greet;

His stately halls ne'er echo
To the tread of innocent feet.

Close to the crystal portal,
I see by the gates of pearl,
The eyes of our other angel—
A twin-born little girl.

And I ask to be taught and directed
To guide his footsteps aright:
So to live that I may be ready
To walk in sandals of light—

And hear, amid songs of welcome,
From messengers trusty and fleet,
On the starry floor of heaven,
The patter of little feet."

The children in the home, God bless them! How bright their presence, how radiant their smiles, how infectious their laughter, how winsome their touch, how wise their sayings! A weary mother, in a disheartened tone and manner, requested her little daughter to bring her an apron from another floor. When the little service had been rendered the child said: "Mamma, what made you cry 'cause you forgot your apron?" "Why, I didn't cry." "Well, you sniveled." "No, Mamma didn't snivel." "Well, you didn't talk sunshiny, anyway."

Another little girl had been spending the day with a friend. "Were you a good girl during your visit to-day?" "I don't know, Mamma. I just had so much fun that I forgot to pay any 'tention to myself."

The following is told of a minister's four-year-old daughter. She did not like to be left alone in the dark, so her mother encouraged her as she tucked her in for the night by saying: "My little girl must be good and brave. There is nothing to be afraid of, and beautiful agnells will watch over you." As the mother went out,

the child murmured: "Beau-ti-ful an-gels; beau-ti-ful an-gels." And then suddenly the thump of two little feet on the floor, and a hasty rush from the room, with the exclamation: 'Mamma, it beats the dickens how scared I am with all those beautiful angels in there.'

(c) Only one other quality that I can think of as absolutely essential to a happy home—the love of God sanctifying the human love. This will help to smooth the ruffled brow of care, to take the pebbles out of the path, to pour oil on the troubled waters, and give a quiet, calm content amidst all the experiences of life. On the other hand, there is nothing like the love of God to provide incentive to action in a holy discontent with present achievements in grace, with a longing for the highest experiences in the world to come, and all these strengthening and uplifting influences cannot help but have a mighty effect for good in the home.

This brings me to my second suggestion—what I have already referred to as the home-sickness of the soul. I think Paul had a touch of it when he wrote as he did to the church at Philippi: "What I shall choose I know not, but I am in a strait between the two, having the desire to depart and be with Christ: for it is very far better; yet to abide in the flesh is more needful for your sake." Someone has given us this beatitude, which I think a good one: "Blessed are they that are homesick, for they shall come at last to their Father's house." This is a homesickness which is worth cultivating. One has put the thought in this way:

"Yet oft, in the hours of holy thought,
To the thirsting soul is given
That power to pierce through the mist of sense,
To the beauteous scenes of heaven.

Then very near seem the pearly gates,
And sweetly its harpings fall;

'Till the soul is restless to soar away,
And longs for the angels' call."

I have sometimes heard it sneeringly said that while Christians talk a great deal about the joys of heaven, yet no one is found who is quite ready to take his departure for that world of light. In the case of the truly consecrated it is the sense of responsibility for the earthly task, and the thought of achievements for God in this world that hold them here; even as Paul declared in the words above quoted. When life's work is done it will be joy to depart, and to be with Christ.

We now come to the third division of our theme—the mansions of the blest. I rejoice in the thought that there will be plenty of room in the many mansions. They are not built on the plan of the modern skyscrapers. It is true that we do not know very much about the temple where God dwells, and where we shall have His presence and His glory. God's typical house upon earth became desolate when Christ went away; but God's real heavenly home shall be filled with the many whom He leads to glory.

For such our Elder Brother is now preparing a place. What must the place be which he shall prepare? Whatever home signifies, in all that is noblest and best, sweetest and purest, that shall be ours in the home of the soul.

"At home. For thou hast reached,
At length, through wearying toils and sighs of pain,
The far-off shore our faith so dimly sees,
Looking through tears. The pearly gates flung wide
To welcome thee, are passed! the threshold crossed:
Of thine own mansion—one of the many fully pre-
pared
And waiting to receive thee. Blessed state!

From every ill secure; for round thee now
The walls of heaven's eternal city rise!

Her stately towers and glittering domes and spires
Gleaming on high in heaven's eternal light;
And birds of paradise, and fruits and flowers,
And trees immortal and the sunny banks
Of living waters—all are before thee, round thee,
All are thine; angels thy company; and God
Father of all, adored of all, glory of all,
Even God is thine."

And so, no longer looking toward home, longing for
home, homesick for heaven, but now participating in
the joys of the redeemed, taking up eternal residence
in the many mansions—home at last!

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